AN INDIAN MISCELLANY

By

C. MAHAJAN, M. A.
Principal & Professor of English
St. John's College, Agra.

AGRA
GAYA PRASAD & SONS
Educational Publishers

INTRODUCTION

THIS is a collection of writings mainly concerned with things Indian. Some of the writers are American or English, but most of them are Indian. But weather English, American, or Indian, each one of them writes with deep understanding of the country where he passed many years of his life loving the people among whom he lived, and stirred by the sights and sounds of a land which never stinted in offering its hospitality to whosoever crossed its threshold. Even where a foreigner like Max Muller had no chance of coming into personal close contact with the people he had read so much of India's ancient lore that his spirit become one with the spirit of the country whose ancient literature claimed the best of him.

The book has been deliberately planned to meet the need of Intermediate students in Indian Board of Education. Hitherto, almost all lessons which they studied were written by recognised English writers, with little sympathy with the traditions of India's past or understanding of its future. This is now happily over. The English language is now to be studied by Indian youth not so much to imbibe its literature, but to equip himself to be able to move on a level plane

with the English-knowledge people, and to keep himself in touch with the stream of though; and practice which prevails or grows wherever the English language is spoken.

There is no surer way of mastering the intricacies of a foreign medium than being introduce to them through the gateway of the writings of one's own countrymen in that medium, or through the writings of those to whome the spirit of one's country comes as their own.

The book, therefore, it is hoped will serve a useful purpose.

CONTENTS

WHAT CAN INDIA TEACH US?

If I were to look over the whole world to find out the country most richly endowed with all the wealth, power, and beauty that nature can bestow—in some parts a very paradise on earth—I should point to India. If I were asked under what sky the human mind has fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions of some of them which well deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Eupope, we who have been nurtured almost exclusively on the thoughts of the Greeks and Romans, and of one Semetic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more comprehensive, more universal, in fact more truly human, a life, not for this life only,utb

a transfigured and eternal life—again I should point to India.

I know you will be surprised to hear me say this. I know that more particularly those who have spent many years of active life in Calcutta, or Bombay, or Madras will be horror-struck at the idea that the humanity they meet with there, whether in the bazaars or in the courts of justice, or in so-called native society, should be able to teach us any lessons.

Let me therefore, explain at once to my friends who may have lived in India for years, as civil servants, or officers, or missionaries, or merchants, and who ought to know a great deal more of that country than one who has never set foot on the soil of Aryavarta, that we are speaking of two very different Indias. I am thinking chiefly of India, such as it was a thousand, two thousand, it may be three thousand years ago; they think of the India of to-day. And again, when thinking of the India of today, they remember chiefly the India of

Calcutta, or Madras, the India of the towns. I look to the India of the village communities, the true India of the Indians.

What I wish to show to you, I mean more specially, the candidates for the Indian Civil Service, is that this India of a thousand, or two thousand, or three thousand years ago, aye the India of to-day also, if only you know where to look for it, is full of problems the solution of which can concern all of us, even us, in this Europe of the nineteenth century.

If you have acquired any special tastes here in England, you will find plenty to satisfy them in India; and whoever has learnt to take an interest in any of the great problems that occupy the best thinkers and workers at home, need certainly not be afraid of India proving to him an intellectual exile.

If you care for geology, there is work for you from the Himalayas to Ceylon.

If you are fond of botany, there is a flora

rich enough for many Hookers.

If you are a zoologist, think of Haeckel, who is just now rushing through Indian forests and dredging in Indian seas, and to whom his stay in India is like the realisation of the brighest dream of his life.

If you are interested in ethnology, why India is like a living ethnological museum.

If you are fond of archaeology, if you have ever assisted at the opening of a barrow in England, and know the delight of finding a fibula or a knife or a flint in a heap of rubbish, read only General Cunningham's 'Annual Report of the Archaelogical Survey of India,' and you will be impatient for the time when you can take your spade and bring to life the ancient Viharas or Colleges built by the Buddhist monarchs of India.

If ever you amused yourselves with collecting coins, why the soil of India teems with coins, Persian, Carian, Thracian, Parthian, Greek, Macedonian, Roman, and Mo-

hammedan. When Warren Hastings was Governor-General, an earthen pot was found on the bank of a river in the province of Banares, containing 172 gold coins. Warren Hastings considered himself as making the most munificent present to the masters that he might ever have it in his power to send them, by presenting those ancient coins to the Court of Directors. The story is that they were sent to the melting-pot. At all events they had disappeared when Warren Hastings returned to England. It rests with you to prevent the revival of such vandalism.

The study of Mythology has assumed an entirely new character, chiefly owing to the light that has been thrown on it by the ancient Vedic Mythology of India. But though the foundation of a true science of Mythology has been laid, all the detail has still to be worked out, and could be worked out nowhere better than in India.

Even the study of fables owes its new ife to India, from whence the various

migrations of fables have been traced at various times and through various channels from East to West. Buddhism is now known to have been the principal source of our legends and parables. But here too, many problems still wait for their solution. Think, for instance, of the allusion to the fable of the donkey in lion's skin, which occurs in Plato. Was that borrowed from the East? Or take the fable of the weasel changed by Aphrodite into a woman, who, when she saw a mouse, could not refrain from making a spring at it. This, too, is very like a Sanskrit fable, but how then could it have been brought into Greece early enough to appear in one of her comedies; about 400 B.C? Here, too, there is still plenty of work to do.

We may go back even further into antiquity, and still find strange coincidences between the legends of India and the legends of the West, without as yet being able to say how they travelled, whether from East to West, or from West to East. That at the time of Solomon, there was a channel of communi-

cation open between India and Syria and Palestine is established beyond doubt, I believe, by certain Sanskrit words which occur in the Bible as names of articles of export from Ophir, articles such as ivory. apes, peacocks, and sandalwood, which taken together, could not have been exported from any country but India. Nor is there any reason to suppose that the commercial intercourse between India, the Persian Gulf, the Red Sea and the Mediterranean was ever completely interrupted, even at the time when the Book of Kings is supposed to have been written.

Nor you remember the judgment of Solomon, which has always been admired as a proof of great legal wisdom among the Jews. I must confess that, not having a legal mind, I never could suppress a certain shudder when reading the decision of Solomon: 'divide the living child in two, and give half to the one, and half to the other.'

Let me now tell you the same story as it is told by the Buddhists in one of their

sacred books. There we read of two women who claimed each to be the mother of the same child. The king, after listening to their quarrel for a long time, gave it up as hopeless to settle who was the real mother. Upon this Vishakh stepped forward and said: 'what is the use of examining and cross-examining these women. Let them take the boy and settle it among themselves.' Thereupon both women fell on the child, and when the fight became violent, the child was hurt and began to cry. Then one of them let him go, because she could not bear to hear the child cry.

That settled the question. The king gave the child to the true mother, and had the other beaten with a rod.

This seems to me, if not the more primitive, yet the more natural form of the story—showing a deeper knowledge of human nature, and wisdom than even the wisdom of Solomon.

Many of you may have studied not only

languages, but also the Science of Language, and is there any country in which some of the most important problems of that science, say only the growth and decay of dialects, or the possible mixture of languages, with regard not only to words, but to grammatical elements also, can be studied to greater advantage than among the Aryans, the Dravidians, and the Munda inhabitants of India, when brought in contact with their various invaders and conquerors, the Greeks, Yue-tchi, the Arabs, the Persians, the Moghals and lastly the English.

Again, if you are a student of Jurisprudence, there is a history of law to be explored in India, very different from what is known of the history of law in Greece, in Rome, and in Germany. yet both by its contrast and by its similarities full of suggestions to the student of comparative jurisprudence. New materials are being discovered every year. What was once called 'the Code of Laws of Manu,' and

confidently referred to 1200, or atleast 500 B. C, is now hesitatingly referred to perhaps the 4th century A.D, and called neither a Code, nor a Code of Laws, least of all, the Code of Laws of Manu.

If you have learnt to appreciate the value of recent researches into the antecedents of all law, namely, the foundation and growth of the simplest political communities—and nowhere could you have had better opportunities for it than here at Cambridge - you will find a field of observation opened before you in the still existing village estates in India that will amply repay careful research.

And take that which, after all, whether we confess or deny, we care for more in this life than for any thing else—nay, which is often far more cared for by those who deny than by those who confess—take that which supports, pervades, and directs all our acts and thoughts and hopes—without which there can be neither village community nor empire, neither custom nor law, neither

right nor wrong—take that which, next to language, has most firmly fixed the specific and permanent barrier between man and beast—which alone has made life possible and bearable, and which, as it is the deepest, though often hidden spring of individual life, is also the foundation of all national life,—the history of all histories and yet the mystery of all mysteries—take religion, and where can you study its true origin, its natural growth, and its inevitabe decay better than in India, the home of Brahmanism, the birthplace of Buddhism, and the refuge of Zoroastrianism, even now the mother of new superstition—and why not, in the future, the regenerate child of the purest faith, if only purified from the dust of nineteenth century?

You will find yourselves everywhere in India betwen an immense past and an immense future, with opportunities such as the old world could but seldom, if ever, offer you. Take any of the burning questions of the day—popular education, higher

education, parliamentary representation, codification of laws, finance, emigration, poor-law, and whether you have anything to teach and to try, or anything to observe and to learn, India will supply you with a laboratory such as exists nowhere else. That very Sanskrit, the study of which may at first seem so tedious to you and so useless, if only you will carry it on, as you may carry it on here at Cambridge better than any where else, will open before you large layers of literature as yet almost unknown and unexplored, and allow you an insight into strata of thought deeper than any you have known before. and rich in lessons that appeal to the deepest sympathies of the human heart.

Depend upon it, if only you can make leisure, you will find plently of work in India for your leisure hours.

India is not, as you may imagine, a distant, strange, or, at the very utmost, a curious country. India for the future belongs to Europe, it has its place in the

Indo-European world, it has its place in our own history, and in what is the very life of history, the history of the human mind.

You know how some of the best talent and the noblest genius of our age has been devoted to the study of the development of the outward or material world, the growth of the earth, the first appearance of the living cells, their combination and differentiation, leading up to the beginning of organic life, and its steady progress from the lowest to the highest stages. Is there not an inward intellectual world also which has to be studied in its historical development, from the first appearance of predicative and, demonstrative roots, their combination and differentiation leading up to the beginning of rational thought in its steady progress from the lowest to the highest stages? And in that study of the history of the human mind, in that study of ourselves, of our true selves, India occupies a place second to no other country. Whatever sphere of

the human mind you may select for your special study, whether it be language, or religion, or mythology, or philosophy, whether it be laws or customs, primitive art or primitive science, everywhere, you have to go to India, whether you like it or not, because some of the most valuable and most instructive materials in the history of man are treasured up in India, and in India only.

And while thus trying to explain to those whose lot will soon be cast in India the true position which that wonderful country holds or ought to hold in universal history, I may perhaps be able at the same time to appeal to the sympathies of other members of this University by showing them how imperfect our knowledge of universal history, our insight into the development of the human intellect, must always remain, if we narrow our horizon to the history of Greeks and Romans, Saxons and Celts, with a dim background of Palestine, Egypt, and Babylon, and leave out of sight our nearest intellectual relatives, the Aryas

PANDIT JAWAHARLAL

A PROFILE

1858 witnessed the blotting out of India as a sovereign nation. The British justified their rule not so much as the prize of the sword. At any rate, that is what they did not like to own up publicly. They had taken over the government of India, they proclaimed, to rescue the country from internal anarchy, to establish the rule of law, to restore peace and give prosperity to her millions.

A barrage of anti-Indian propaganda was unleashed calumniating the Indian people, likening them to savages, without culture, pursuing obnoxious religious beliefs, and ignorant of modern statecraft. Like all conquerors to their subjects, they wanted Indians to regard their slavery as an advantageous state of affairs, even a divine blessing.

The sword may destroy a nation's fighting power, but not its soul. Nor can it obliterate its culture and history. For two generations after 1858 every effort was made to ruin India's culture and distort her history in the vain hope of planting a "Babu" civilisation upon the country. As far as the world was concerned, not only was there complete ignorance about India's attainments, however ancient, but British propaganda was successfully running the theme that India was neither a people nor a nation, but a higgledy piggledy of semi-tribal, semi-feudal hordes.

A Japanese ambassador once remarked, "Japanese culture is a thousand year old, but the West would not appreciate it until we mounted sixteen-inch guns on our warships"

The Balloon Pricked

The first son of India to prick this rapidly inflating balloon of anti-Indian propaganda was Swami Vivekananda. His mission

in America opened the eyes of the West to the enduring greatness of India in the spiritual realm.

The great Rabindranath Tagore carried forward the missionary torch unfolding India's cultural glory. By his own personal achievements he also showed the world that in certain respects Indian culture even excelled its Western counterpart. These were beams of hope in the despair enveloping India since our subjection.

But India was seeking regeneration not in the religious and cultural realms only, but more ardently and immediately in the political field. Our religious and cultural activity in its highest forms expressed Indian's yearning for freedom.

Mahatma Gandhi awakened the nation to the need of freedom. The teeming millions of India for the first time realised the worthlessness of life in servitude. Under his direction the nation rose twice to give battle to the conqueror. However, in spite

of the people's zealous efforts, the significance of India's freedom remained obscure to the world. Mahatma Gandhi's reputation abroad was chiefly that of a great pacifist. The Indian movement was better known for its non-violence than its challenge to imperialism.

Jawaharlal's Mission

The mission, namely, of interpreting India's struggle for political emancipation to the world at large, fell to the lot of Pandit Jawaharlal Nehru. If Vivekananda was India's spiritual ambassador, and Tagore the cultural ambassador, Jawaharlal Nehru can justifiably claim to be India's political ambassador. Through his speech and writings the world has now come to realise the true meaning of the Indian freedom movement.

I well remember the political scene in Britain before 1935. The majority of the friends of Indian freedom used to be vegetarians, 'yoga' fans, religious cranks or

pacifists. The Labourites who made themselves prominent in the cause of India were mainly opportunists, possessing no genuine sympathy for India, and whose behaviour was atrociusly condescending.

Then came Nehru on the scene with his autobiography, a book that at once caught the imagination of the people, attracting the sympathy of the masses Indian nationalism, Nehru explained, was a people's movement, and its main driving forces were economic and political. If religious colouring was given to India's political life, thanks were due to the cupidity of British imperialism which was hoping to divide and rule the country by fostering communal feuds. Furthermore, India's liberation movement was a part of the world movement for the overthrow of the economic and political bondage imposed by capitalism, imperialism and vested interests.

And it was more than that, Nehru said. While Europeans and Americans were still debating above the ethical merits and de-

merits of Socialism, the toiling masses of India were irresistibly moving forward, resolved to make people's rule a reality. At once interest in India increased At once India's struggle began to be recognised, as a vital part of the world struggle against tyranny and oppression.

This is Nehru's signal service to the nation, contributed by Nehru the intellectual, the philosopher, the statesman. But many a cause has suffered because the exponent has lacked the personality to drive the message home. The European and the American have normaly associated India with mysticism and religiousness, at best with philosophy of an abstract nature. Mahatma Gandhi brought before them the picture of goat's milk, loin cloth and divine prayers. But Nehru was a perfectly earthly being as good, or as bad, as themselves. His attitude to life was wholly materialistic. He did not resort to esoteric terminology to make himself understood. His was the simple matter-of-fact explanation which every common man could understand. He

appeared in Saville Row suits, spoke the English language with the case of a native. The British literary 'Sunday' paper the 'Observer' credits him with being one of the best prose writers in English language to-day.

He did not sniff at eggs and bacon at breakfast, but enjoyed them. He smoked cigarettes, and knew how to offer them. He could speak rapturously on English poetry, and was an engaging conversationalist. He knew the appropriate manners at a cocktail party. When people talked of capitalism, the future of Europe, Karl Marx, Bergson or Wagnerian music he could discuss it all naturally and interestedly. European humour was instinctively intelligible to him. In other words, in Europe he did not feel like a fish out of water, but just where he would be most at home.

In 1935, much was still being made of the tribesmen of the North-West Frontier Province. A gentle lady very much taken in by the Pathan bogey anxiously asked

Nehru what would happen to India if the British Army withdrew from the North-West Frontier.

Nehru's reply was characteristically simple. "There will be illumination and jubilation on both sides of the frontier."

Mrs. Clare Booth Luce, wife of Henry Luce, editor of the American Magazine "Time" was particularly impressed by Nehru's 'beautifully shaped head'. Some admired his 'fine features', others were mesmerised by his 'deep thoughtful eyes'. I have myself met Nehru more than once, but this part of his get-up has never specially struck me. But it does the Westerner.

Simplicity and Wit.

Another thing that pleases the foreigner is Nehru's simplicity. The late Bill Fisher, my colleague on 'Time' magazine' cabled a story on Chiang-Nehru meeting at Delhi in the early months of 1942. He was enchanted by the way Nehru helped him to remove chairs from the garden and harped at

length on this incident in his message. Bill was used to the type of great men to lift up whose chairs or light, whose cigarettes a bevy of servants is always in attendance. Here was Nehru, whose name was legion, actually helping to lift chairs and put them away. Was this a great man, or was he the greater man about whose simple manners one reads in books but who never really exists?

It is principally his wit, the telling way in which Nehru tears anti-Indian propaganda to pieces, that appeals most to the foreigner. How many millions of pounds must have been spent by the British treasury to inform the world that British rule gave India security and peace after centuries of internal turmoil! Nehru undid the work of all those millions by one simple remark: "India has been given the peace of the grave, and the security of the cage."

In the last few years the much-plugged propaganda peace was the 'irreconciliability' of the minorities in India. A lurid picture

of how Muslims run at the throats of Hindus and the Hindus at the throats of Untouchables, was drawn to prejudice India's case, Nehru has not succeeded in completely silencing this propaganda theme, but has efficiently uudermined it. "The most truculent minority in India" he said, "are neither the Muslims nor the untouchables, but the British. It is this minorty that Britain is most anxious to protect."

Mahatma Gandhi is said to have once described Nehru as an Indian only 'in name.' Jawaharlal is not so much pro-British as he is modern, and internationalist. It was difficult for anyone to follow the logic of Mahatma Gandhi in declining to participate in world War II. But Nehru's pamphlet 'The Parting Of The Ways,' which explained India's non-participation. was not only fully understandable but is reckoned to be one of the most moving political pieces written in modern times.

Mahatma Gandhi's leadership is chiefly national, Jawaharlal's reputation is prin-

cipally international. The world looks to him to interpret India's national urges. When foreigners sometimes wishfully hope that Jawaharlal would soon replace Mahatma Gandhi as the leader of India, they do so because they understand him and sympathise with him.

Perhaps in the turmoil that the world is in to-day, where new forces are rapidly gaining the upper hand, such an historical development should be logical. But there perhaps lies Jawahar's weakness also. He is undoubtedly one of the four or five eminent living men, but he has not yet revealed qualities for supreme leadership. It is one thing to be popular with the masses and another to be their leader. How many times in recent years Jawahar has come within an inch of success in his ideological duels with the Mahatma but has finally given in, greatly disappointing the younger and more millitant generation of India !

Leadership involves more than intellectual attainments more than sincerity

and incorruptibility. It needs a phenomenal will-power almost bordering on obstinacy, courage that amounts to devilry, a purpose that approximates to ambitiousness. If the absence of these qualities in Jawaharlal has maintained the solidarity of India's national movement, it has also to that extent thwarted the process of modernisation of our methods of struggle.

An awakened nation inexorably marches on towards its destiny whatever the weakness of its leadership. Mass energy is the dynamo in the mechanics of popular movements. In India the success or failure of the present leadership will be judged not by whether it has enabled India to make great strides but whether it has brought freedom to our tormented nation. When fifty years hence the historian records our present-day struggle he will employ this measuring rod, and no other.

Who knows Jawaharlal's leadership may become a reality in the not too distant future ? If it does not, his name will cer-

tainly go down as India's greatest political ambassador in the world at large.

The Idol of India

I have seen many a procession, and many a reception given to great personalities, but none could campare with the spectacle witnessed recently when Pandit Jawaharlal Nehru arrived in Bombay. Men, women and children thronged the streets in such dangerous denseness that it is surprising there were no casualties. People vied with one another to get a glimpse of this idol of the Indian nation and many a toe was crushed, and clothes torn, and umbrellas broken. The dreaded monsoon failed to dampen their enthusiasm and millions crowded the streets in heavy downpour bringing the Bombay traffic to a standstill.

I have seen Nehru in Kingsway Hall, London, also, where the British people gave him a welcome. All the thousands of seats were sold out, the last inch on the window sills occupied, and as he appeared on the

gilded platform of that one of London's most historic halls, a thunder of clapping went up until the very rafters seem to come down.

There was a subtle although distinct difference in the attitude of the two crowds. To the British he was the mouthpiece of an unjustly treated nation whose idealism, desires and urges he so faithfully represented in himself. As a platform speaker he was careless and somewhat unimpressive. While the other dignitaries who had come to pay him homage spoke at the loudest pitch. Nehru scarcely rose above an inflated undertone. He is not cut out for filling the role of a rabble-rouser. Often he even forgot to speak into the microphone and parts of his speech were lost in the peculiar noise that comes from the silence of thousands. Yet everyone listened attentively and the British audience went away with a new outlook on India.

The British audience had come to hear him. The crowds of Bombay went to see

him. Many of the latter could have gone on just gazing at him for hours without getting tired.

What Draws Millions

What is this in Nehru that draws these millions not only of India, but of the world? I have seen him in both capacities as an individual, and from a seat in the audience. Is it the inner man, the outer man, or the symbol that the people admire?

One thing is perfectly certain. The way people look at Mahatma Gandhi is not the way they look at Nehru. The Mahatma they worship. To touch his feet is their way of paying homage to him. To them he is a saint, a holy man. Had he taken to religion and become a rishi he would have attracted the same crowds that he attracts as a political leader. They behold him with reverential awe.

But Nehru the people admire, adore. The Mahatma is the symbol of all that was best in ancient India, personal purity, de-

tachment, renunciation and devotion to a cause. Nehru is modern, explosive, patriotic, internationalist, revolutionary, unreligious. In other words, Nehru is the best edition of themselves. He says the things they themselves would like to say, and says them better. His inhibitions and indulgences are the same as those belonging to any average person.

At the basis of Nehru's popularity is undoubtedly his utter earthliness. People don't like calling him Nehru ; Jawaharlal is more intimate, it makes them feel he is theirs, a big brother or a younger one, but theirs anyway. When the Mahatma is taken to prison people believe the rigours of jail life will pass over him like waves against a rock. But when Jawaharlal is in jail they feel his every pain as if they themselves are looking through a barred window, with handcuffs wearing out the skin of their wrists.

This is Jawahar the idol. Jawahar the man is equally fascinating, even to the

reactionary. British Tories. He has their charm of manners, their elegance, and he speaks their language as well as they themselves do. Even when their views clash they understand what he is driving at.

Essentially Human

If at any time you happen to come within talking distance of Jawahar you will notice that he is far from being a model. He is essentially a human being with all the latter's good qualities and defects. There is no out and dried formula how he does his 'namaskar', or 'salam' or 'shakes hands.' When you are talking he interjects. when he is doing the talking he sometimes gets impatient, and equally facilely smiles. He displays his emotions exactly as you or I would do. Pose he has not heard of. When he smokes he 'offers you a cigarette, he eats and relishes his food, he reads and is happy.

I remember taking him to the offices of the American magazines "Time" and 'Life,'

where his film was going to be taken for the March of Time. The world had gone round he was coming, and the offices were specially kept spick and span. My then chief, Walter Graebner, had put aside a special chair for Nehru. They wanted him to say something into the mike. Jawahar had not written it. Walter was behind him, attending to his needs. Jawahar pulled Walter's chair, sat down asked for a piece of paper, and wrote out what he was going to say. Walter was dumbstruck. He had nearly shouted for a special desk to be brought in. Walter always used to tell visitors, "Nehru sat in this chair, my chair."

Jawahar's film was taken and he spoke the words, which contained a biting comment on how British planes bomb huts in the villages of the N. W. F. P. and what sort of a civilisation this was He had come in his English clothes, and it would have been better had he been in Indian clothes, at least worn a Gandhi cap. I told him so "Then why didn't you tell me ?" he began

expostulating with me, "I had one in the flat."

Normal Individual

Jawahar's charm lies in the fact that he is so much a normal individual and not a special or higher brand of the human species. The other day I went to see him at his sister's flat on Malabar Hill. Had he wanted to become India's leader by being a "plain living and high-thinking" man, he certainly would have avoided choosing to stay in this flat. It was too sumptuous, and in a far too expensive locality. No sooner he came in than he began: "When did you come, two months ago, wasn't it ? I said no, six months ago. "My mathematics has gone wrong," and we started talking right away as if continuing the conversations we had left halfway in his flat in London seven years ago. He asked me all about London, what our people were doing etc. And the conversation went on for nearly an hour.

As a journalist it has become my second nature to watch every movement of the

person. I am talking to, the way he sits, whether his accents are perfect or peculiar, and many other things which are so useful to our craft. But I believe Jawahar is the only person whom I did not watch closely because, like him, I too was lost in the conversation. Then he remembered he had a press conference to attend. He got up hurriedly and said he had to make a move, then paused and said, "Come with me to the press conference." I hesitated, pleaded another engagement. "Come along," he insisted. "Let's go to the press conference." I went.

I have sometimes heard people say, that Jawahar is weak as a politician, a leader. I have also heard that when the Congress Working Committee discussions become stormy, and the other members are unable to see Jawahar's point, he bursts into tears and cries. I can quite believe it. I feel that as the chairman of a municipality, or even as a Government minister, he will never be able to suppress the humour within him. Beyond me is the picture of Jawahar saying

just those things which will not provoke opposition, or his eyes fixed on the members to be sure of his votes. He will say the things that occur to him, never mind the cost. But it is precisely because he says the things he feels, and he feels like an average person, that he is regarded as an outstanding man not only in India, but in the world.

—*Suresh Vaidya.*

BAHADUR SHAH

Muhammad Bahadur Shah was the seventeenth Mughal emperor and the last of the Kings in India of the race of Timur. He succeeded his father Akbar II in 1837. But the fact that the father, at the instigation of one of his wives, the favourite Begum, had done his best to deprive him of his inheritance and to have her son, Mirza Saleem, acknowledged as his successor by the British—a proposal to which the British did not consent—would go to show that he succeeded on a titular throne.

The Anarchy

The battle between the Afghan invader Ahmad Shah and the Maratha powers on the fateful field of Panipat where Babar and Akbar had twice won the sovereignty of India had reduced the throne of Delhi to a shadow, and during the anarchy that followed the British built up a new power. "Puppet

emperors continued to reign at Delhi over a numerous seraglio, under such lofty titles as Akbar II or Alamgir II. But their power was confined to the place, while Marathas, Sikhs and Englishmen were fighting for the sovereignty of India." It was clear that the Muhammadans could no longer rule India, "The British won India, not from the Mughals but from the Hindus." Their final and most perilous wars were neither with the Delhi King nor with his revolted Muhammadan Viceroys, but with the two Hindu confederacies, the Marathas and the Sikhs. The last Maratha war dates 1818 while the Sikh Confederation was not overcome till 1849 when on the fatal field of Chilianwala the British lost 2,400 officers and men, four guns and the colours of three regiments and then Lord Gough destroyed the Sikh army by the victory of Gujrat and the Punjab was made a British Province.

When Aurangzeb usurped the throne of his father by keeping him a captive in the Palace at Agra the fat maggots and creeping parasites that breed in the warm com-

fort of a voluptuous Imperial family taught in the traditions of luxury and indolence had eaten the power of the Mughals to the core. Aurangzeb could not cure the canker from which the Mughals were suffering. "The heroic soliders of the early Empire, and their not less heroic wives, had given place to a vicious and delicate breed of grandees. The ancestors of Aurangzeb, who swooped down on India from the North were ruddy men in boots. The courtiers among whom Aurangzeb grew up were pale persons in petticoats. Babar, the founder of the Empire, had swam every river which he met during thirty years of campaigning including the Indus, and the mighty Ganges herself twice during a ride of 160 miles in two days. The luxurious lords around the youthful Aurangzeb wore skirts made of innumerable folds of the finest muslin, and went to war in palankeens. On a royal march, when not on duty with the Emperor, they were carried, says an eyewitness, 'stretched on a bed, sleeping at ease till they reached their next tent, where they

are sure to find an excellent dinner,' a duplicate kitchen being sent on the night before."

Accession of Bahadur Shah

Bahadur Shah was born on Tuesday the 24th October, 1775. So when he succeeded to the throne in 1837 he was an old man of sixty-two. His mother's name was Lal Bai. He was an excellent Persian scholar and an elegant Urdu poet—the pen-name adopted by him being Zafar.

The British Government allowed him a stipend or pension of one lakh of rupees a month on which he lived in splendour in the palace in the Red Fort at Delhi. Very little is known of his activities during the first sixty-two years of his life; and his activities during the first fifteen years or so since he succeeded his father have not called for notice. He emerged for a time during the Sepoy Revolt of 1857 and was supposed to have been the principal instigator of the Indian troops throughout India, was depos-

ed and tried. But his life was spared. In October, 1858, he was sent down to Calcutta placed on board H. M. ship 'Megara' on the 4th December of the year for Rangoon, the capital of British Burma where he died in 1862. He was accompanied in his exile by two of his wives, a son and a grandson—one of the two wives being Zeenat Mahal who, it is alleged, carried on intrigues to secure the succession to the throne of her son—Mirza Jumma Bukht to the exclusion of Mirza Furkr-ud-deen the elder son, whose prior claim to succession the English Government had recognised. Zeenat Mahal—the Ornament of the palace—was the title conferred on her when as a girl of sixteen, she was married to Bahadur Shah who was then fifty-eight and had other wives. The beautiful and ambitious girl soon gained a complete control over the old man which was increased when she added the claims of a mother to the attractions of a wife. William Butler who saw the unfortunate Emperor when he fell has made Zeenat Mahal responsible for intrigues that culminated in

her husband being drawn into the vortex of the Revolution. "Her hostility to British influence therefore," he writes, "became intense, and her hopes of gaining her object were identified with efforts of the Sepoy conspiracy to overthrow the English power in India."

What Led To The Sepoy Revolt?

But the causes of the Sepoy Revolt were many, and had these not existed it would never have been possible for Zeenat Mahal or her husband, shorn of all power and out of touch with the people, to organise a Revolution which easily assumed the proportions of a struggle for emancipation.

Lord Dalhousie's eight years' rule was conspicuous for consolidating the British Empire in India. He regarded Indian Princes as mischievous anomalies to be abolished whenever possible. He decided that though good faith should be kept with Princes and their legitimate heirs, no "false sentiment" should preserve dynasties which had forfeited the sympathies of the British

or prolong those that had no natural successors. He therefore, applied what has been called the "Doctrine of Lapse" together with a policy of annexation. The Indian Empire had been mapped out for the British by Lord Wellesley and Lord Hastings. Dalhousie "filled in the wide spaces covered by Oudh, the Central Provinces and smaller States" together with the great outlying territories of the Punjab and the richest part of Burma beyond the sea. Dalhousie's policy estranged the Princes while the Sepoys regarded reforms on Western lines as an attack on their nationality. The dethroned Princes and their heirs and widows were ready to take advantage of this disaffection. The educated classes were also discontented as the higher posts in the service of East India Company were the monopoly of a handful of Englishmen and the educated section considered themselves as mere hewers of wood and drawers of water. At this critical state of affairs the British wounded the religious susceptibilities of the Sepoys by serving out to them cart

ridges greased with the fat of pigs—its touch being considered pollution alike to Hindus and Mohammedans, Lord Roberts has openly avowed as follows:—

"The lubricating mixture used in preparing the cartridges was actually composed of the objectionable ingredients, cow's fat and lard, and incredible disregard of the soldiers' religious prejudices was displayed in the manufacture of these cartridges. When the Sepoys complained that to bite them would destroy their caste they were solemnly assured by their officers that they had been greased with a perfectly unobjectionable mixture."

Thus the British in India had alienated the sympathy of the Princes who were smarting under a sense of what they considered to be a grave injustice done them and yearning after the old order of things. The English educated classes trained under a system of education introduced by them which produced a revolt against three principles which although pushed too far in

ancient India, represent the deepest wants of human nature—the principle of discipline, the principle of religion and the principle of contentment—were seething with discontent, born of disappointment. The Indian soldiers who had fought for the British in India, as mercenaries, against their own countrymen had the foundations of their confidence in the British vanishing and were standing disillusioned. Indian opinion throughout India was in a ferment and the situation was pregnant with poignant possibilities. The English were in ignorance of any cause of anxiety—knew not what a volcano of wrath was quietly preparing beneath their feet. The magazine was stocked with gunpowder and it required only a chance spark to touch it to spread death and destruction.

That spark was provided by the revolt of the Sepoys. The Princes wished their success and the educated classes were suffering from the paralysis of indecision.

A Spontaneous Revolution.

The revolution was spontaneous. But it

required a pivot round which to revolve. The pivot was supplied by the Mughal. And the cry was heard on every side—To Delhi! To Delhi! till it became a war cry. At Delhi the Court, the Begums, Sultans and Sultanas, Shazadas and eunuchs and followers–all in a ferment of hatred of English rule–became a centre to which all disaffacted elements naturally tended. These men became the life and soul of the great attempt for the overthrow of the English power; and to achieve their end contemplated the elevation once more of Mohammedan supremacy in India. Yielding to their influence and of the Sepoys the old Emperor committed himself, without due consideration, to the struggle. And we cannot blame him if he was persuaded to cherish some flickering fancies about the throne. This would appear from his having struck a new coin with the inscription which is to be translated thus:—

Siraj–ud-din the hero bold

Adorned his triumph with this gold.

The Revolution broke out in May, 1857; and was crushed in six months. It was like a tidal wave of devastation at time leaping forward in irresistible masses, then pausing to gather volume for the next onrush,

Atrocities were perpetrated, and were attributed to Bahadur Shah and Zeenat Mahal. But their actual responsibility for them has not been ascertained.

On the 14th September the assault on Delhi was delivered by the English and after six days' fighting in the streets the city fell.

On the 21st September Bahadur Shah was captured a few miles from Delhi and brought back to the city and on the next day his sons Mirza Mughal and Mirza Khwaja Sultan and a grandson Mirza Abu Bakr were captured at the tomb of Humayun and shot on the spot by Hodson and their bodies kept exposed for twenty-four hours in front of the Kotwali.

The Emperor in Confinement.

A description of the Emperor in confinement was recorded by William Butler.—

"We were obliged to procure a written permission to see the Emperor. There had been no ristriction on the public curiosity till a gentleman, who had lost several relatives by the mutiny, went lately to see the Emperor, and, losing control of his feelings used such language as put the old man in 'bodily fear' for his safety. This, with no doubt other reasons, led to his being kept a close prisoner, and interviews permitted only in the presence of the magistrate and the officer of the guard who had him in charge. The place of his residence was a small house of three rooms in his own garden. Accompanied by the Officer and Mr. Ommanney, we passed through the guard of the Rifles and entered the room where the Emperor was sitting cross-legged, after the Oriental fashion, on a charpoy, with cushions on each side to lean upon, engaged in eating his dinner, using his fingers........

His dress was rich, his vest being cloth of gold, with a beautiful coat of Cashmere, and a turban of the same material. The figure of the old man was slight; his physiognomy very marked; his face small, with a hooked or aquiline nose; his eyes dark and deeply sunk, with something of the hawk aspect about them; his beard was gray and scanty running down to a point..................

"I asked the soldiers why the old gentleman was so closely guarded in that inclosed place? They replied, 'Sir, it is not for fear of his getting away, but to protect him from harm till he is tried.' On expressing my surprise at this explanation, the man added, 'Well, you see, Sir, people are coming here every day to look at him—wives, whose husbands were killed by his Sepoys, and husbands, whose wives were worse than killed. You see, Sir, *his* was the name in which everything was done, and when they look at him and realize it all their feelings get the better of them, and they feel like flying at him and revenging their wrongs upon him...

"My wife went to see the Empress, and found her, with two of her maids, very plainly dressed and but poorly lodged."

The Historic Trial.

Then followed the trial before a Military Commission held at Delhi, on the 27th day of January, 1858, and the following days "by order of Major-General Penny C. B., Commanding the Division pursuant to instructions from Sir John Lawrence, Chief Commissioner of the Punjab for the trial of such prisoners as may be duly brought before it."

The Commission was composed of a President and former members while Major F. J. Harriot, Deputy Judge Advocate General was Prosecutor for Government.

The charges were read and the prisoner pleaded Not Guilty. A mass of evidence was placed before the Commission to prove the guilt of the accused and attempt made to make him responsible for the atrocities. In his peroration the Judge Advocate-General said:—

A Mahommedan priest with pretended visions, and assumed miraculous powers—a Mahomedan King his dupe and his accomplice—a Mahomedan clandestine embassy to the Mahomedan powers of Persia and Turkey resulting—Mahomedan prophecies as to the downfall of our power—Mahomedan rule as the successor of our own—the most cold-blooded murders by Mahomedan assassins—a religious war for Mahomedan ascendency—a Mahomedan Press unscrupulously abetting—and Mahomedan Sepoys initiating the mutiny. Hinduism, I may say, is nowhere either reflected or represented, if it be brought forward at all, it is only in subservience to its ever-aggressive neighbour."

Needless to say that the statements quoted above are not borne out by facts.

But the finding of the Court was that "the prisoner Muhammad Bahadur Shah, Ex-King of Delhi is guilty of all and every part of the charges, preferred against him." The finding was dated Delhi 9th March, 1858 and "approved and confirmed" by

Major-General N. Penny from Camp Saharun, 2nd April, 1858.

The trial was held in the famous Diwan-i-Khas built by Shahjahan who had the following inscription written over the arches at the south end of the central chamber—"If there is a paradise on the face of the earth, it is this, it is this, it is this." It witnessed in turn the heyday and the decline of the house of Timur. In May, 1857 it was chosen as the edifice wherein to proclaim Bahadur Shah II once more Emperor of Hindustan, all unwitting that some seven months later he was to be tried in the same hall for his life.

Ordinary Burial

Long after his death the question of the resting place of the remains of Bahadur Shah agitated the minds of the members of the Mohammedan community of Rangoon. That resting place had long remained not only unhonoured in an obscure plot of ground in the confines of the city but had been virtually—dishonoured and Moham-

medans of the city wanted to be allowed to honour his tomb. The memory of the Revolution was still fresh in the mind of the English when he died; and he was interred in an ordinary grave in cantonments. Those who commiserated his misfortune did not dare to air their grievances about his common burial, in public.

The *Rangoon Gazette* narrated the facts regarding the attempt to erect a monument on the grave in 1905. From it we find that in October, 1903 there went to Rangoon Mr. A. S. Rafiqi, of Nurpur, Kangra, in the Punjab, a well-known writer in Urdu and Persian and, anxious to discover traces of Bahadur Shah and his descendants he sought out the grave of the ex-King. A record had been preserved of the spot whereon the grave was situated, and Mr. Rafiqi had no difficulty in tracing it. He found it in the compound of one of the cantonment bungalows, near a tennis ground on one side and a horse-training circuit on the other! Mr. Rafiqi felt it bitterly as an insult to the

memory of the last of the Mughals and to the Mohammedans of India. He took steps immediately to represent the facts of the case to the Local Government in the hope that action would be taken to mark the resting place of the ex-King in a befitting manner. Mr. Rafiqi had an interview with the then Lieutenant-Governor, which did not prove successful. He next addressed an open letter to Lord Curzon from Bahadur Shah Zafar and published it in almost all the vernacular papers of India a translation in some of the English journals, and the letter drew the sympathy of Mohammedans from all parts of the world. In consequence Mr. O.S. Ahmad Islamabadi, of Rangoon, undertook to erect a small monument at his own expense, if a sufficient portion of land surrounding the grave could be purchased from the owner, Mr. Dawson and the Local Government would allow the erection. Mr. Dawson demanded a heavy price for the land and the necessary sanction of the Local Government could not be obtained even after about half

a century since the death of Bahadur Shah!

A Memorial To Bahadur Shah.

At that time the *Rangoon Gazette* discussed the argument that might be urged-that it was a matter for the descendants of Bahadur Shah to take necessary steps in marking his grave. "This," said the paper, "is practically impossible, for those descendants are in poor plight today and they are powerless to act. Amongst the descendants of Bahadur Shah in Rangoon are his grandson Prince Jamshed Bakht, son of Crown Prince Jawan Bakht, who draws a pension of from Rs. 300 to Rs. 400 per mensem; his son Prince Shah Abbas, who draws a pension of Rs. 125 per mensem; and his son Moazzam Sultan, who is a clerk under an advocate of Rangoon. It can be seen at once that these men are too poor to undertake the work of commemorating in a befitting manner the resting place of the remains of their great ancestor."

It was to this place that Subhas Chandra Bose went when Burma was in the occupation of the Japanese for a short time and expressed his desire to remove the remains of the last Mughal Emperor of India to India.

—Hemendra Prasad Ghose

HISTORIC CITY OF AURANGABAD

THE CITY FOUNDED BY AN ABYSSINIAN

Of all the towns in the Deccan few are more attractive, fruitful or rewarding to the tourist than the district of Aurangabad which lies in the north-east of the Hyderabad State. It is a historic country with wonderful autiquities and remains of mosques, temples, mausolea and monuments of various other kinds. To an archaeologist, Aurangabad affords ample material for exploration and research and to an artist it offers Nature's loveliest and sublimest sceneries and once seen there is an ever present nostalgia to return to this enchanting place which never loses its fascination for and grip on, the travellers' imagination.

Malik Ambar, an Abyssinian founded the city of Aurangabad in 1610 on the site of a village called Kirki which in the course

of ten years became a beautiful city. In 1626 he died and was succeeded by his son, Fateh Khan who changed the name of Kirki into Fatehnagar. When Aurangzeb became the viceroy of the Deccan he changed its name into Aurangabad. During Aurangzeb's reign in Aurangabad as viceroy of the Decean the city and its suburbs weres adorned with a number of delightful gardens, the remains of which may be seen to this day in the Kila Arrak Gardens, the Ahmad Bagh and a number of other gardens which are situatcd outside the Delhi gate on the Harsul Road The majority of these are in ruins but traces of paved walks, fountains and pleasure halls with curvilinear roofs of the Bengali style *still* exist and show an elegance of taste and refinement of style different from the somewhat stern and heavy architecture of the Imad Shahi kings who ruled in this part of the Deccan prior to its annexation to the Moghul empire. On the death of Aurangzeb in 1707 the fortunes of the Mogul Empire which had reached the zenith of its greatness under his rule,

began to decline and his wide domain was broken to pieces. The Muslim viceroys rapidly became sovereign princes. Asaf Jah known as Nizam-ul-Mulk (Regulator of the State) established his independent power in 1715 with Hyderabad as his capital and from this period Aurangabad began to occupy a place of secondary importance

Aurangabad occupies very uneven ground and has been laid out in the form of a parallelogram the greatest length being two and a half miles diagonally from north-east to south-west, the distance from north to south being a mile and a quarter, while the distance round outside of the town is slightly over six miles. When approached from north, Aurangabad presents an imposing appearance. It is surrounded by a stone wall and has four principal entrances which face the cardinal points.

THE LITTLE TAJ

The most noteworthy building in Aurangabad is the beautiful tomb of Begam Rabia Daurani known as the little Taj.

This was erected about 1660 by Prince Azam Shah to the memory of his mother, Begam Rabia Daurani, wife of Aurangzeb. It stands in the midst of a walled enclosure 500 yards long and 300 yards bread and is surrounded on all sides by a carefully laid-out garden. The body of the tomb is square and above it rises in graceful outline a magnificent marble dome from amidst a cluster of smaller ones, four in number and at each corner are minarets. This tomb undoubtedly has a grandeur all its own and ranks amongst the first of the beautiful buildings which the Moghuls have left behind as memorials of their greatness, both as rulers and lovers of art and architecture.

The most conspicuous ruins here are the palace of Asaf Jah and the Killa Arrak. The palace of Asaf Jah known as Naukonda Palace was originally constructed by Malik Ambar, founder of Aurangabad and Asaf Jah made extensive additions to it. The Killa Arrak or citadel contains the palace of Aurangzeb whose ruins cover nearly the whole of the ground between the Mecca

and Delhi gates of the city. Though there are five gateways, only three are now used. The walls are battlemented and loopholded and have semi-circular towers at the angles. There are a number of shrines in the city the chief of which is that of Mosafer Shah, near the Mecca gate. The shrine possesses a special water channel and the *panchakki* or water mill. Mosafar Shah who died in 1687 was the spiritual guide of Aurangzeb. The tomb is a small plain structure of red porphyry and is surrounded by a screen of cusped arches on stone pillars. The large mosque in the great market square of Aurangabad known as the Shah Ganj, is one of the finest edifices of its class to be found in any part of India. The mosque is on a raised platform. The Facade of the building represents an arcade of fine scolloped arches constructed in the Indo-Saracenic style and supported on stone pillars. The interior contains twenty-four pillars which with six plasters in the back wall, are minarets at the corners of the main building and also at the end angles of the Khan Khas.

Marvels of Art

The rock caves of Ellora and Ajanta are well known by virtue of the fact that they have been freely visited and described by travellers. The Aurangabad caves though not so well known, contain some very fine instances of workmanship. The majority of these caves are said to belong to the seventh century A. D. as is apparent from the presence of *Pradikshanas* and other features of the rock-hewn temples of Brahmanical faith. The builders of these caves were however familiar with the frescoes of Ajanta and in cave No. 3 at Aurangabad is carved the *sutasoma* Jataka which is painted in cave No. 17 of Ajanta. Similarly the dance scene, depicted in the left corridor of cave No. 1 at Ajanta is repeated in the shrine of cave No. 8 at Aurangabad. These interesting rock-hewn temples of Aurangabad are divided into three groups and belong to the Buddhist faith. The first group consists of five caves, situated about 300 feet above plain. Commencing from the west, cave No 1 has a front 74 feet long. The

verandah which is 76 feet by 9 feet has eight pillars each with square bases and bracket capitals with struts under each wing carved mostly with female figures. At the west end, between the window and the door, is Buddha on the lotus seat attended by *chauri bearers.* The lotus seat is supported by figures having fine snake-hoods over their heads. Cave No. 2 was a temple of worship and its front which is not destroyed, consisted of a verandah 21 feet by 12 feet supported on 2 pillars. A seated Buddha 9 feet high is inside the shrine. The next cave is a vihara which had a verandah 30 by 8 feet with four pillars in front and a chapel at each end. Two groups of worshipping figures, male and female; occupy the front rows of the shrine. They have almost an Egyptian cast of countenance, with thick lips and very elaborate head-dress and necklaces. This is one of the most completely developed Buddhist caves in India. Cave No. 4 is a chaitya of great simplicity. The next cave is an insignificant one. The second group of

caves is about three quarters of a mile further east, in the same range of hills. Cave No. 6 combines the characters of a vihara and a chaitya. It consists of an anti-chamber and shrine in the centre with four cells on each side and two at the back. Fragments of painting are seen on the roof of the varandah and also on the roof and walls of the anti-chamber. They are in the same style as the roof of the varandahs at Ajanta and perhaps of the same age. The plan of cave No. 7 is still a further advance towards Brahminical temples and its date may be fixed about the middle of the seventh century. The sculptures here are characteristic of the Mahayana mythology and relate to Padmapani. The front of the principal shrine has six figures almost life size consisting chiefly of females. The remaining five caves are ordinary.

In a gorge of the Indhyadri hills near the village of Jinjala in the Aurangabad district are the caves of Ghatotkach son of Bheema, consistina of two Buddhist

viharas. The large one known as Gathur Daz is a twenty-pillared hall. The corner and middle pillars on each side are of one pattern and have square bases. There are richly carved pilasters on the side walls. The windows and side doors are ornamented with the chaitya arch, containing figures of Buddha, with globular forms on the finals. The architectural size and arrangements in this cave are similar to those of the Ajanta caves of about the same size. The other cave was supported by two pillars and two pilasters in front, but they are almost entirely destroyed. The middle compartment of the bracket of one pillar contains a beautiful representation of four deer with one head between them.

Pillars of Victory

Dowlatabad which is nearly eight miles north-east of Aurangabad is well worth a visit. The charming fortress of Dowlatabad which stands on a rock of 2,200 feet above sea level was once an impregnable one, with its double lines of walls, guarded by a deep moat and bastions at frequent

intervals. The most conspicuous monument at Dowlatabad is the Chand Minar or "Pillars of Victory" which was raised by Alla-uddin Bahmani to commemorate his conquest of the fort. The basement is oblong stone platform 15 feet high and contains twenty-four chambers. The shaft which is another 100 feet high tapers slightly and is surmounted by a spire. It is relieved by several ornamental bands. The whole pillar outside was covered with glazed Persian tiles of much beauty of pattern and harmony of colour, but these have nearly fallen away. Dowlatabad was for a time the capital of Mohamadan India when Mohamad Shah Tughluk removed thither all the inhabitants of Delhi, but this cruel experiment proved to be a great failure. The traveller Ibn Batuta, a native of Tangiers who visited Dowlatabad during Mohamad Tughlak's reign says:—"The Sultan had decid d to ruin Delhi, as he purchased all houses and inns from the inhabitants, paid them their prices and then ordered them to remove to Doulatabad. At first they were unwilling to obey, but the criers of the

monarch having proclaimed that no one must be found in Delhi after three days, the greater part of the inhabitants departed, but some hid themselves in the houses. The Sultan ordered a rigorous search to be made for any that remained and his slaves found two men in the streets, one being paralysed and the other blind. They were brought before the sovereign who ordered the paralytic to be shot away from a cannon and the blind made to be dragged from Delhi to Dowlatabad a journey of forty days. The poor wretch fell to pieces during the journey and only one leg reached Dowlatabad. All the inhabitants of Delhi left. They abandoned their baggage and their merchandise and the city remained a perfect desert. A person in whom I felt confidence assured me that the Sultan mounted one evening upon the roof of his palace and casting his eyes over the city of Delhi, in which there was neither fire, smoke, nor light, said:—"Now my heart is satisfied and my feelings are appeased. Sometime afterwards he wote to the inhabitants of different provinces commanding them to go to Delhi and

re-people the city." On the top-most level are two huge guns.

A visit to Aurangabad is generally considered incomplete unless the ancient caves of Ajanta and Ellora, the greatest monuments of the early Hindu architecture in the Deccan, are seen. At the edge of the Deccan plateau, overlooking the flat fields of Khandesh, nearly 200 feet below stands the village of Ajanta which possesses the ancient and the most priceless art heritage handed down to India of our day. "Some three centuries after the Buddha had discovered the way to *Nirwan*, his monks selected the place for their cloister. For a thousand years they had been toiling in erecting lofty well-lit shrines and monasteries. There is no big stupa here as at Kuninara or Sanchi. However against the end wall of each shrine chamber sometimes separated from it by a path, there invariably is a hemispherical mass of rock, shaped to resemble a stupa. The figures of Buddha in one attitude or another, are carved against these mounds and the walls are decorated with statues of historical or allegorical

significance. Some of these ante chambers are so designed that they produce a cathedral like effect. The chambers are so constructed that a flood light pours into them, more abundantly at some hours of the day than at others This is because they are cut in a hill and the sun shines into some of them in the morning and into others in the afternoon. The ceiling and walls of the rooms are covered with a profusion of statues, and figures in relief cut in the solid rock. Human emotions are portrayed with faithfulness as if life was reflected in a mirror. So great is the variety of subjects treated that it is impossible to conceive of a phase of life which has been overlooked." Ajanta is certainly the crowning glory of all Buddhist cave architecture. No ancient remains in India combine so admirably architecture, sculpture and painting as do the Ajanta Caves.

The Ellora caves are excav ted in the scrap of a plateau and stretch for a mile and a quarter and around these hoary caves have gathered holy associations of Aryan

piety and devotion. Unlike the Ajanta caves which are purely Buddhistic, the caves of Ellora represent temples of the three ancient sects, the Buddhist, Jains and Brahmans The marvel of Ellora rests not alone in the infinite patience exhibited by the master builders as they constructed huge chambers in the solid rock, but in the beautifully carved capitals, bases and bodies of the supporting columns and the artistic imagery of the Gods conceived on a titanic scale. Dr. A. Coomaraswamy says : "It is here we sense the great open secret of Indian art that all knowledge and all truth are absolute and infinite waiting, not to be created, but to be found, the secret of the superiority of institution, the method of direct perception over intellect when regarded as a mere organ of discrimination." The most splendid and stupendous achievement of the priestly builders is the Kailasa or Temple of Heaven. It is a perfect Dravidian temple, complete in all details and is one of the most wonderful monuments of architectural art to be found in India.

—*Mrs. Savitri Chelliah*

Three barefooted men in the household uniform and turban, marshalled by my own bearer and the palace majordomo, brought breakfast to my bedside at nine o'clock this morning. (It took the five of them to carry all the different varieties of exotic tropical fruits, which were supplemented, surprisingly, by plain prunes and cream.) At ten, I dressed formally to be taken in a State car—painted white, with a chauffeur and footman in red-and-white uniforms—to sign my name in the Visitors' books of theo Maharaja's · alace, the Dewan's palace, and the British Residency.

Then I wanted to sketch in the bazaar of the ci*y, as I do in all the countries I visit, but arriving in a State car and being preceded through the crowd by a palace orderly rui ed any possibility of that. I'll have to learn to park my retinue at the

other end of the town if I really want to see the life.

I might mention that the train was stopped last evening so that our compartments were right opposite the main entrance of the station, where the police were holding the populace back for us to be escorted directly to a motor car by the Guest Director and a corps of servants.

The Maharaja is a very orthodox Hindu, and therefore keeps his guests in a special palace so as not to pollute his own with other castes and creeds. This Guest Palace is a lovely great palace on top of a hill, with formal gardens and soldiers at the gates.

An invitation, eight by five inches, with the gold elephants of Travancore, has just been brought to me. It is for a State dinner to be given by the Maharaja on the twenty-fourth—at another palace built expressly for such purposes.

At 4-26 exacly, we started off in a State car with flunkies to be at the Royal Palace

by exactly 4-30, for tea and tennis. Besides the swarm of servants, there were about seven aides in wine-red blazers and white flannels to supervise the seating at the tea-table, in a great peak roofed pavilion by the courts. After tea I played deck-tennis with a young prince who had enormous diamond solitaires in his ears. There are so many Highnesses to be addressed as such that I am worn out. The politeness is absolutely medieval.)

Last night I had to go to the banquet in tails, but because of the many electric fans built into the ceiling of every room, survived with my collar unwilted—though I could feel the sweat running down my chest like Niagara, under my stiff shirt. I had to leave here so as to arrive five minutes ahead of the royal family and ten minutes ahead of my playmates, the royal guests, at the banqueting palace. Troops and police lined the approach, the royal band played on the lawn and court etiquette simply oozed with the perspiration on everyone's brow.

My dinner partner was lovely, and spoke,

of course, very good English. She had a chignon as big as a grapefruit, of the typical blue-black hair, a red Brahmin caste-mark on her forehead, *and* a cluster of diamonds on each nostril, with a ring of diamonds and a pendant pearl hanging from her nose in front of her mouth. Don't think I didn't watch to see how she manipulated these at dinner—but, being an orthodox Hindu, she ate only a little bread and drank sodapop with us unbelievers.

Our programme of entertainment was so intensive that I got practically no time for work in Travancore, but a fund of ideas to put down. Every kind of native dancing was produced for us, and one night I went out alone with the State Courier. His Highness having refused to allow the ladies to go, and saw an amazing dance-pantomime in a palm-leaf mat pavilion festooned with bunches of bananas, pineapples and frangipani garlands brought as offerings to the gods of the temple. It was the story of the Ramayana danced in grotesque make-ups that are established by centuries of tradition

and took six hours to put on. I got some excellent drawings of the audience, and did some others sitting on a mat in the dressing-room while the players were being made up.

Two nights before we left Travancore, we were motored over to stay in another lovely guest-house by a temple on Cape Comorin, the southernmost point of India. There, as the full moon was coming up, we went bathing where the Bay of Bengal, the Arabian Sea, and the Indian Ocean meet.

Last night I went to the ball given by the Viceroy as the finale of the social season before he goes to Burma for ten days. The formality was beyond anything that exists outside England itself today ; troops lined the way for two miles outside the Palace gates, and red-and gold-liveried household servitors simply swarmed.

Uniforms and decorations were of course, worn, but I was somewhat disappointed that the ruling Princes wore so few of their State jewels. Their brocaded coats were fastened with magnificent stones, and a few

sported huge diamond earrings, but no necklaces. Her Highness the Maharani of Cooch-Behar was in ivory and silver, with a magnificent diamond necklace. She certainly lives up to her international reputation for beauty, with those great expressive eyes in that delicately modelled Aryan face.

Today I am lunching at the Palace with the Viceroy and Vicereine.

That luncheon at "Belvedere," the Viceregal Palace, was a simple matter of having printed table plans handed to you in the entrance-hall, then being formed in line by the aides-de-camp to shake hands with Their Excellencies, who entered to a blast of music. There were ninety present in the banqueting hall (according to the table plan), and there were at least a hundred and twenty servants, in red-and-gold liveries, turbans, and full beards.

I sat between a Maharaja and a terrified English girl. Of course, we were way down the table, as it was packed with notables,

including the sons of the Nizam of Hyderabad and their beautiful Turkish wives. The Princess Niloufer of Hyderabad is one of the recognised beauties of the Orient; in the noonday sun, with that auburn hair, she was dazzling.......

We are living in Oriental splendour translated into the height of modern European comfort. The palace is big enough to knock your eye out, surrounded by walls and by a military guard in blue trousers, red coats, gold braid, and turquoise and gold turbans with three-tiered gold plumes. Every morning there is a formal guard-mount to a brass band; every time, we go in or out, the guard presents arms, and we must return the salute. Servants are lurking everywhere—there are two thousand of them in the City Palace.

At night the jackals howl fiendishly, right downstairs on the terrace. Last night a sentry killed a hyena in a tent in the servants' compound. Gilded Nature in the raw........

I have never seen such a colourful city as Jaipur. The buildings, all pink and incredibly delicate in detail, are a background for the most vivid clothes and barbaric jewellery—not to mention the peacocks and monkeys, which are sacred, and as common as pigeons at home. Every day you see wedding processions in the streets; the wedding parties swathed in gleaming brocades made of real gold, the women in ox-blood reds, magenta, pink, canary-yellow, apple-green, often with a pound of silver bracelets on each arm and as much on each ankle. The horse, camel, or elephant of the child bridegroom is arrayed beyond the wildest dreams of the Russian Ballet, with gold anklets and bells jingling.

Today there was a religious feast for the month-old child of the Maharaja's cousin, so there was a great procession up to the palace and into the courtyard; elephants, camels, and horses, all with gold anklets, carrying banners and festooned with gold and brocades; a military band, a native band;

dancing-girls ; fifty women in dark red and saffron-yellow carrying brass trays of fruit and sweetmeats on their heads; thirty guards of the zenana (women's quarters) of the City Palace in olive-green, with red turbans and curved swords ; Brahmin priests ; and innumerable relatives and servants, in all the reds and magentas that would clash in any other land.

The whole thing is pure Arabian Nights, and I hate to leave Jaipur.

—*Charles Baskerville*

ISLAMIC CULTURE UNDER THE MOGULS

The accession of the Mogul dynasty to the empire of India marked a new epoch in the history of Islamic culture.

Zahir ud-din Mohammed Babar, the Lion King, was one of the most remarkable personalities of that age. He began his career at the age of twelve, fighting for kingdoms and losing them. At the age of 37 he acquired Kabul, of which he and his successors retained possession until the time of Nadir.

His *Memoirs* record the story of his life with a simplicity and vividness of description that have few equals in the life accounts of monarchs. An English writer describes him as a great general and a profound politician. He was an accomplished scholar and versed in Arabic, Persian and Hindi; a curious and exact observer of the facts of every region he entered. He is described as good-

humoured, brave, munificent, sagacious and frank in his character.

'The great charm of the work', adds this critic to whom I have referred, 'is in the character of the author, whom we find, after all the trials of a long life, retaining the same kind and affectionate heart, and the same easy and sociable temper with which he set out in his career, and in whom the possession of power and grandeur had neither blinded the delicacy of his taste nor diminished his sensibility of the enjoyment of nature and imagination.'

Babar was born in 1482 and died in 1530. He entered India in November 1525 and in less than six months, by the overthrow of Ibrahim Lodi, the Afghan King of Delhi, was master of Hindustan.

The five years of Babar's reign were occupied in conquering the turbulent elements in the country and restoring order; yet, in spite of incessant labour and frequent marches in pursuit of rebels and enemies, he

was busy with the creation of aqueducts, reservoirs, and other improvements, and the introduction of new fruits and products from foreign lands. In the midst of his unceasing activities he did not neglect literature: himself an accomplished writer and poet in two languages—Turkish and Persian—he cultivated the society of cultured scholars.

Babar was extremely severe in repressing any excesses on the part of his soldiery. He says himself that having learned that the troops had behaved badly towards the inhabitants of Bahrah, and were 'using them ill' he sent out a party and seized a few of the culprits 'that had been guilty of excesses'; some were executed, others received condign punishment.

Artillery does not seem to have been in use in India before Babar's time. Matchlocks and flintlocks had been employed by the Mameluke Sultan Baibars, surnamed Bandulkdar to crush the Mongols, but there is no veri-

fied record of their being used for purposes of warfare by Indian armies.

The use Babar made of his artillery in fighting with the Indian armies marked an epoch in his history of warfare in that country.

Although he had conquered India he was not particularly fond of the land and he was full of all the prejudices of a Westerner. The following description is interesting :

'Hindustan is a country,' he says, 'that has few pleasures to recommend it. The people are not handsome. They have no idea of the charms of friendly society, of frankly mixing together, or of familiar intercourse. They have no genius, no comprehension of mind, no politeness of manner, no kindness or fellow-feeling, no ingenuity or mechanical invention in planning or executing their handicraft works, no skill or knowledge in design or architecture : they have no good horses, no good meat, no grapes or musk melons or other fruits, no ice or cold water, no good food or bread in their

bazaars, no baths or colleges, no candles, no torches, not a candlestick. Instead of a candle and torch, you have a gang of dirty fellows whom they call *deutis* who hold in their left hand a kind of small tripod, to the side of one leg of which, it being wooden, they stick a piece of iron like the top of a candlestick; they fasten a pliant wick of the size of the middle finger, by an iron pin, to another of the legs. In their right hand they hold a gourd, in which they have made a hole for the purpose of pouring out oil in a small stream, and whenever the wick requires oil, they supply it from the gourd. Their great men kept a hundred or two hundred of these *deutis*. This is the way in which they supply the want of candles and candlesticks. If their emperors or chief nobility, at any time, have occasion for a light by night, these *deutis* bring in their lamp, which they carry up to their master, and there stand holding it close by his side.'

Babar died before he had completed his work. His successor, Humayun; did not possess either his military genius or adminis-

trative capacity. An amiable and kindhearted king, he was unable to cope with the turbulent elements of the country, and before long had to leave Hindustan to a new Afghan chief of the tribe of Sur, who, under the title of Sher Shah, united afresh his unruly fellow-countrymen and in 1542 made himself the ruler of Northern India. Sher Shah and his sons held power for nearly 15 years.

Sher Shah's principal reforms were directed to the revival of the rules originally laid down by Firoz for the protection of the agriculturists. The land throughout the country was divided into fiscal units, in each of which he placed five officials, one of whom was a Hindu accountant and another a Mussulman judicial officer. These two acted as the mediators between the revenue officials and the ryots. The system of assessment was simplified, and the new taxes that had grown up since the death of Firoz were abolished. Save in frontier districts and jungle tracts, people were not allowed to keep or carry offensive weapons. He caused a highroad to be made from the

easternmost districts of Bengal to the Panjab, planted on each side with shady trees, mostly mango or tamarind. This road was regularly patrolled and was provided with police outposts and *serais* at regular intervals. This road is still in existence. He made three other roads for travellers and merchants as well as the rapid transit of troops; one from Agra to Burhanpur in the Deccan, the other across Rajputana, and the third from Lahore to Multan.

Humayun, hard pressed in India by his Afghan foes and prevented from entering Kabul by his traitorous brothers, betook himself to Persia. Shah Tahmasp the Great was at that time the ruler of Iran, and the magnificence and culture of his Court were a revelation to the son of Babar. On his return from Persia to Kabul five years later he was not only accompanied by a large Persian force to help in regaining his Afghan dominions but also by a number of men of learning who followed him to India. From that time there was a constant influx of Persian scholars, Persian architects, and

Persian adventurers into Hindustan. Persian culture from this reign had a far greater influence in moulding Indian Mussalman civilization than at any previous period of Indian history. And the comparison of that influence with British work within the last century and a half forms an interesting historical study.

Akbar ascended the throne in 1556 at the age of fourteen under the guardianship of Bahram Khan, a trusted servant of Babar. Three years later he assumed the direct rule of his empire. From that time forward the marvellous genius of the young king was employed in suppressing rebellions, consolidating the disintegrated provinces. bringing order out of chaos, and in creating a nation out of the opposing elements of Hindustan. His attempt to unite the Hindus and Mohammedans led to the establishment of a new cult which was hoped to bring into one fold the followers of the two faiths.

His rules and regulations for the government are embodied in the remarkable work

called the *Ain i-Akbari, The Ordinances of Akbar*. No detail of administration has escaped notice, while the revenue system, based on Khwaja Ahmed Hasan Maimandi's and Firoz Shah's system, is Akbar's greatest lagacy on which the British Government is still working. The *Ain-i-Akbari* like the *Akbar-nama*, is the work of Abul Fazl, unquestionably the most gifted and far-sighted of all Akbar's councillors. Akbar was a genius, but probably his labours for the people entrusted to his care would have ended in failure but for the support and unflinching loyalty of a man like Abul Fazl and his brother Faizi.

Nothing shows so clearly Akbar's anxiety for the welfare of the workers on the land or the necessity of making their burdens as light as possible as the minute instructions embodied in the *Ain-i-Akbari* for the guidance of the collectors of revenue. The village officials of the present day are the descendants of the officials of Akbar's time; the *Kanungo* and the *Patwari* still

perform the same duties; they still prepare the *Jummabandis* (the Collector's registers), the *Jummawasil-bakis* (the balance-sheets of the village collections); the rate of rent is still the *Sharh*, the standard of land measurements is still the *gaz* and the advance to the raiyats is still the *takawi* ; the old Arabic word handed down from the Abbaside rule in Mesopotamia.

For the purpose of philosophical and religious discussions, at which he was almost invariably present, Akbar erected a special building which was named the *Ibadat-Khaneh* or House of Devotion, where learned men versed in all departments of knowledge, theologians, scientists, poets, travellers, assembled regularly on Thursday evenings.

In Akbar's time tobacco was first introduced into the Mogul capital. There is a quaint account of its introduction in the *Wikaya* of Asad Beg who was sent on a mission by Akbar to Adil Khan or Adil Shah of Bijapur.

'In Bijapur I had found some tobacco. Never having seen the like in India, I brought some with me, and prepared a handsome pipe of jewel work. The stem, the finest to be procured at Achin, was three cubits in length, beautifully dried and coloured, both ends being adorned with jewels and enamel. I happened to come across a very handsome mouthpiece of Yeman cornelian, ovalshaped, which I set to the stem; the whole was very handsome. There was also a golden burner for lighting it, as a proper accompaniment. Adil Khan had given me a betel bag, of very superior workmanship; this I filled with fine tobacco, such that if one leaf be lit the whole will continue burning. I arranged all elegantly on a silver tray. I had a silver tube made to keep the stem in, and that too was covered with purple velvet.

'His Majesty was enjoying himself after receiving my present, and asking me how I collected so many strange things in so short a time, when his eyes fell upon the tray with

the pipe and its belongings; he expressed great surprise, and examined the tobacco which was made up in pipefuls; he enquired what it was and where I had got it. The Nawab Khan i Azam replied: "This is tobacco, which is well known in Mecca and Medina, and this doctor has brought it as a medicine for Your Majesty." His Majesty looked at it and ordered me to prepare and take him a pipeful. He began to smoke it, when his physician approached and forbade him doing so. But His Majesty was gracious to say that he must smoke a little to gratify me, and taking the mouthpiece into his sacred mouth drew two or three breaths. The physician was in great trouble and would not let him do more. He took the pipe from his mouth and bid the Khan-i-Azam try it, who took two or three puffs. He then sent for his pharmacist and asked what were its peculiar qualities. He replied that there was no mention of it in his books but that it was a new invention and the stems were imported from China, and the Eupopean doctors had written much in its

praise. The chief physician said: In fact this is an untried medicine, about which the doctors have written nothing. How can he describe to your Majesty the qualities of such unknown things? It is not fitting that your Majesty should try it." I said to the chief physician: "The Europeans are not so foolish as not to know all about it; there are wise men amongst them who seldom err or commit mistakes. How can you, before you have tried a thing and found out all its qualities, pass a judgment on it that can be depended on by physicians, kings, great men and nobles? Things must be judged according to their good or bad qualities and the decision must be according to the facts of the case." The physician replied: We do not want to follow the Europeans and adopt a custom which is not sanctioned by our own wise men, without trial." I said: "It is a strange thing, for every custom in the world has been new at one time or other; from the days of Adam till now they have gradually been invented. When a new thing is introduced among a people and

becomes well known in the world every one adopts it; wise men and physicians should determine according to the good or bad qualities of a thing; the good qualities may not appear at once. Thus the China root, not known anciently, has been newly discovered and is useful in many diseases."

'When the Emperor heard me dispute and reason with the physician he was astonished, and being much pleased gave me his blessing and then said to Khan-i-Azam: "Did you hear how wisely Asad spoke? Truly we must not reject a thing that has been adopted by the wise men of other nations merely because we cannot find it in our books; or how shall we progress?"

Akbar revived in his Court the institution of ladies' bazaars which flourished in Transoxiana. It was called the *Mina Bazar* or the Fancy Fair. In these bazars beautiful stalls were set up for the royal ladies and the wives of nobles and magnates sold fruits, flowers, embroidery worked by themselves, jewellery and such wares. These bazars

were naturally not open to the general, public, but the Emperor, the princes of the royal family and privileged nobles were admitted. The wares, of course, were sold at fabulous prices and the return went to charity.

Many works in Arabic, Persian, Sanscrit, and the languages of Europe were read to the Sovereign. If he did not understand the language, the work was translated for him. The *Singhasan Baitsi*, the story of the legendary Hindu king, Vikramaditya, was rendered into Persian by Badauni himself and received the name of *Kherad Afroz*. The Mahabharata, the Ramayana and other old Sanscrit works were similarly rendered into Persian.

The three great men who deserve prominent notice in Akbar's reign are Abul Fazl, the great *Allami* (the scholar, par excellence), his brother Faizi and the Rajah Todarmal, the Finance Minister.

The great work Abul Fazl did to make Akbar' reign a success can never be overesti-

mated nor can the value of Todarmal's revenue administration be overlooked. Abul Fazl and Todarmal are justly regarded as two of the greatest statesmen of any age.

To Akbar, besides Fatehpur Sikri and other cities, we owe the establishment of Allahabad (which Badauni calls Illahabas), not far from the ancient Hindu city of Prayag. The immense garden which his grandson Khusru made there is still in existence.

A sketch of Islamic culture in Akbar's time would hardly be complete without some reference to his clever and accomplished aunt, Gulbadan Begum, the sister of Humayun, a translation of whose memoirs has been recently placed before the public by the industry of Mrs. Beveridge. Gulbadan Begum and Nawab Salima Sultan Begum twice voyaged to Mecca, in those days—when the Indian Ocean was infested by Portuguese pirates—an enterprise attended with extreme danger and difficulty.

Akbar died in 1605 and was succeeded by his son Selim who assumed the title of Jahangir. Jahangir's character was a strange mixture of good and bad. A disobedient son who broke the heart of his mother, a Hindu Rajput lady, and drove her into an early grave, who twice rebelled against an indulgent and loving father, Jahangir when he succeeds Akbar on the throne expresses unbounded admiration for his father's work a touching devotion to his mother's memory. He took for his administration the ideal of his father's life. Cruel when in drink, he was generous and even mild when sober. He was a good judge of pictures and could distinguish the work of any that came before him.

His marriage with Nur Jahan may be regarded as his salvation, for she weaned him from drink. He saw her first when she was a girl of fourteen at one of the Fancy Bazaars, and his interests grew into love as he saw her from time to time when she came with her mother to visit the palace. Selim's infatuation was brought to the notice of

Akbar, who advised Meherunnissa's father, Khwaja Gyas, to marry her off as quickly as possible. She was accordingly married to an Afghan officer who went on duty to Bengal. The story of her husband's death forms a matter of charge against Jahangir's but one can hardly believe that he could have instigated it, as some historians mention, when we remember that for three years after Meherunnissa came to Delhi to take up her residence in the palace, she was absolutely ignored by Jahangir. It was the sight of her at one of the palace functions which revived the old love. At first she refused to marry Jahangir but at last after great persuasion she consented. She received the title of Nur Mahal or 'Light of the Mahal'. Afterwards the title of Nur Jahan was conferred on her and she is known in history under that name. This lady, though only a queen consort, exercised a far greater authority than the Emperor himself; some coins bore her name also, nobles attended regularly to make their obeisance to her, and she always appeared seated at the window of the palace when

the Sovereign showed himself to his people. The regular appearance of the emperor in the morning at the window to show himself to the public was one of the duties imposed on him. Absence from the window generally awakened a fear that the king was no more, Nur Jahan was indeed a remarkable woman. A Persian by birth, she not only spoke but wrote in Persian fluently, and also spoke the vernacular which had grown up in India.

It is impossible to describe the beauty and wisdom of the Queen. In any matter that was presented to her. if a difficulty arose, she immediatly solved it. Whoever threw himself upon her protection was preserved from tyranny and oppression; and if ever she learnt that any orphan girl was poor and friendless she would arrange a marriage for her, and gave her a wedding portion. It is probable that during her reign no less than 500 orphan girls were thus married and portioned. In archery she excelled many practised archers and

was a splendid shot; Jahangir mentions in his memoirs that once out hunting with him she killed a tiger at the first shot.

The culture of India, as a whole, bears the mark of her genius. She and her mother invented that beautiful perfume, the *atter* or Otto of Roses; she introduced the fashion of long trains (the *Peshwaz*) for ladies' dress and the table decorations at banquets were the outcome of her extraordinary faculty.

In Jahangir's time flourished two of the most noted painters that India has produced, viz, Abu'l Husan, who bore the title of Nadir-uz-Zaman, and Mansur, whose title was Nadir-ul-Asr. In his *Wakiat* Jahangir speaks in the highest terms of their talents. He also gives an enumeration of the rules he introduced in order to improve the administration. Some were undoubtedly new; others appear to be a re-inforcement of regulations made by Akbar. In the first place he prohibited all illegal cesses levied in any form or under any name by the officers

of the State or Jagirdars. He abolished all transit duties on merchandise coming from Kabul to Hindustan or going from one province to another. He directed that the inheritance of Hindu as well as Mussalman deceased persons should descend to their heirs according to their laws. In case no heir was forthcoming officers specially appointed for the purpose were to take charge of the deceased's property and apply it in building mosques and *serais*, in repairing broken bridges, and in digging tanks and wells.

He prohibited all punishment on criminals by mutilation.

All forcible acquisition of lands or any other property by Government officers was strictly prohibited. He ordered the erection of hospitals in all towns, at which physicians were to be employed at Government expense to attend the sick.

He also prohibited the public sale of intoxicants.

He set free all prisoners who had been in jail with or without trial for any length of time.

Nur Jahan disappears from history on the accession to the throne in 1626 of the brilliant Prince Khurram who assumed the title of Shah Jahan.

Mussalman culture in India attained its zenith under Shah Jahan. He had been brought up by Akbar's eldest wife Rukaiya Begum, and from the fifth year of his age till Akbar's death he had been the companion and associate of his grandfather. He had imbibed all the high ideals of Akbar. Of a sterner mould than Jahangir, immediately on his accession (1628), he made the Court less brilliant than it was under his more easy-going father. Himself by no means a mean scholar, lavish in his patronage of learning, he gathered round him a galaxy of poets, scientists, literators, and Musslman divines. In his treatment of the Hindus he did not deliberately offend the prejudices of the Mussalmans, and tried to

hold evenly the balance between them, with the result that the best hearts of the empire gave their devotion to him. The history of Shah Jahan has been written by four contemporary writers; we have in them a detailed account of the events of his reign. One of the most interesting among these is the work of a Hindu, Rai Bhare Mal, who held the post of Diwan under Dara Shikoh, the eldest son of Shah Jahan. He thus describes the prosperity of the country during Shah Jahan's reign. The means employed by the Emperor in these fortunate times to protect and nourish his people; to punish all kinds of oppressive evil-doers; his knowledge of all subjects tending to the welfare of his people; his impressing the same necessity upon the revenue functionaries and the appointment of honest and intelligent officials in every district; his administration of the country, and calling for and examining annual statements of revenue, in order to ascertain what were the resources of the empire; his issuing stringent orders to the officers appointed to the charge of the

Crown and assigned lands to promote and increase the welfare of the tenants........and constantly diverting his generous attention towards the improvement of agriculture and the revenues of the State—all these contributed in a great measure to advance the prosperity of the empire.'

This writer goes on to add that 'owing to the great regard shown by the Emperor towards the proportion of the national wealth and the general tranquillity, the people had no motive for committing offences against one another and breaking the public peace.' Cases were always tried on the spot by the local authorities 'in agreement with the laws officers.' If any individual was dissatisfied with the decision he had a right of appeal to the Governor or the *Diwan* (Chief Revenue Officer associated with the Subedar for the civil and revenue adminstration of the District), or the *Kazi* or the *Suba** who reviewed the matter and gave judgment 'with great care and discrimination.' If parties weve still

* Chief Justice of the Province.

not satisfied, they appealed to the Chief *Diwan* or to the Chief *Kazi* on matters of law, and the cases were further enquired into. The Emperor's own Court was open every Wednesday for the hearing of plaints. But the chronicler says the Emperor often complained in his presence that inspite of all publicity not even twenty plaintiffs ever came forward to apply for adjudication of their cases by the Imperial tribunal. In his Court, the Emperor presided himself assisted by the *Sadri-Jahan*,† and a few other councillors.

Shah Jahan abolished the ceremony of bending low to the ground which Akbar, in imitation of the Hindu kings, had introduced into his Court, and the usual mode of salutation by bowing was re-established accompanied by raising the hand not once as was the rule in other Islamic countries, but three times in succession to the forehead.

The Hindustani language attained in

†Lord Chief Justice of the Realm.

this resign its full dignity; it now received the name of *Zaban-i-Urdu-i Mualla* the 'language of the Imperial Camp' (Court or shortly Urdu.) Urdu is the same word as *horde*, and means an army or camp. We all have heard of the Golden Horde, which does not mean that it was a crowd of savage Cossacks, but the royal court of the Mongol sovereign.

Shah Jahan's queen, who lies buried under the beautiful dome of the Taj at Agra, was one of the sweetest women of whom we have any record in Indian history. Her name before marriage was Arjumand and she was a niece of Nur Jahan. Prince Khurram had fallen in love with her at one of *Mina Bazars* when they were only 16 and 14 respectively. They were betrothed shortly after, and Jahangir had himself placed the ring on his future daughter-in-law's finger. (The betrothal ceremony is called *Mangni* among the Mussalmans of India and is performed among the upper classes with considerable ostentation.) They were married five years

later when she received the title of 'Mumtaz Mahal'—'The Exalted Lady.' It was essentially a love marriage, so rarely known in the East. Mumtaz Mahal never left his side through all the vicissitudes Shah Jahan went through in his father's lifetime, and his devotion to her was an inspiring feature in his character. With her exquisite beauty she combined an incomparable sweetness of nature. She build and endowed several mosques, *khankahs*,* colleges and alms-houses. Her charity was unlimited and both Mussalmans and Hindus received her bounty. Poor girls and helpless orphans were the object of her special benefaction. She provided dowries for poor people's daughters. Her charity made her name a household word in the Empire of Shah Jahan and Mumtaz Mahal was soon converted or corrupted into Taj Mahal. And it is by this name that the beautiful mausoleum her bereaved husband raised over her grave is now knöwn. To describe the Taj is absolutely impossible; it symbolises the poetry

* Monasteries.

of architecture and embodies in marble the undying love of a king.

All Shah Jahan's children were born of Mumtaz Mahal—four sons and two daughters; of the latter, the eldest, Jahanara, otherwise called Kudsiya, the 'venerated' Badshah Begum, was a woman of great attainments. Her letter to Aurangzeb to recall him to the duty he owed to their father is a composition of rare merit. She failed. The rest is a matter of history. Aurangzeb, taking advantage of Shah Jahan's illness, marched against his brother Dara Shikoh who had been nominated by Shah Jahan as his successor, defeated him, deposed his father and seized the throne of Delhi. Shah Jahan's reign extended to thirty-two years. He lived ten years longer as a state prisoner of his unfilial and ungrateful son.

Ali Mardan Khan, flying from Persia, took refuge in the Court of Shah Jahan and attained high destinction. He built under Shah Jahan's instructions the splendid

Bazaar at Kabul which was afterwards destroyed under Lord Ellenborough's orders. He also constructed 'a canal from the place where the river Ravi descends from the hills into the plains to conduct the water to Lahore,' which brought into cultivation a large tract of country.

Aurangzeb's reign was a distinct setback to Mussalman culture. It meant the revival of all that Akbar and Shah Jahan had endeavoured to remove. Mussalman development flowed back into the old channels. The ultra-orthodox historians have lauded his extreme piety, his religious zeal, his obedience to the *Shari'at* (sacred law), but they have omitted to notice that in fifty years he undid the work of a century; he reimposed the capitation tax on Hindus, which alienated them from the throne, pulled down many of their temples, and completely estranged the Rajput Rajas who since Akbar's time had been the great supporters of the Mogul dynasty.

What the condition of Delhi was towards

the close of the Eighteenth Century is best described by the poet Sauda who died at Lucknow in the reign of Asaf-ud-dowla. In his *Kasidai-Shahr-Ashob** he bewails the fate of this city—the home of culture, the abode of learning, the shelter of the poor. Addressing the city by the name which it bore after Shah Jahan beautified it with those exquisite architectural works which still delight the eyes of the foreign traveller—Shah Jahanabad—The city of Shah Jahan—he says:

> 'Jahanabad never deserved this cruelty
> But perhaps sometimes this city was the heart of a lover,
> That the lover's image has been wiped out as false.'

Sauda, Atish and several other waiters and poets figure in Shuja-ud-Dowla's and Asaf-ud-Dowal's time. The Persian traveller, poet and philosopher, Hazin lived in Lucknow and enjoyed the hospitality of Asaf-ud-Dowla. We know something from English writers of this ruler's character and habits, but we learn more of his support of learning from Mussalman authors.

*The latter part of the 18th Century

The best history of Mussalman India after Aurangzeb was written in Persian in Warren Hastings' time by Nawab Sayed Ghulam Hosain Khan Taba-Tabai. He was a distinguished scholar and was held in high esteem by his English friends. He wrought also some poetry in the same language. The example, however, of Sauda gave a great impetus to the cultivation of Urdu, and thus whilst historical and other literary works continued to be written in Persian, Urdu became the vechicle for poetical thought; Sauda's Urdu is more Persian than Urdu—often in one couplet alone you can barely find more than two or three pure Urdu words His contemporary Atish was less given to this; Zauk, who followed them, did great service to the Urdu language. In the fifties before the dark days of the mutiny, Delhi also witnessed a great revival. The unfortunate Bahadur Shah II, who died in exile in Rangoon, was a learned man, retiring in his habits, and devoted to the company of scholars and poets One of the most famous among them was Asad-ullah Khan, surnam-

ed Ghalib, who enjoyed the respect equally of Hindus, Muhammedans and Christians.

No one to whom it has been vouchsafed to have a glimpse of the polished courtesy and dignified intercourse of the Mussalman gentry of the old school, who have either passed away or are fast passing away, will ever fail to regard it as a privilege. To me it is a memory to cherish. The sight of those dignified men, with their courtly manners, sitting together, conversing in well-modulated tones which never rose to a noise, on history, poetry, literature, and Mussalman divinity, would be a revelation to many Western critics. Each man was attended by servants, including his own *hukka bardar;* the reception of each guest as he arrived was dignified, in case of intimate friends genial. As he took his seat, *hukka bardar* spread first the peace of brocade on which the hukka was placed and bending on his knees handed to his master the gold and silver mouthpiece, with inimitable grace. The assembly, which often contained a sprinkling of young men of a

serious turn of mind, with a long row of hukkas and their silver *chilams*, formed an agreeable sight.

—*Syed Ameer Ali.*

INDIAN DRESS

Dress is an important index to the characteristics of a nation and it changes with the passage of time. In ancient India costumes varied with the position of man in life and the place he occupied in society. So dress was divided into the following categories : (a) Ceremonial dress, (b) dress for the householder, (c) dress for religious meditators, (d) official dress, and (e) martial dress.

If we look into the Vedic civilization, we find that the Rig Veda mentions a costume consisting of three parts, viz., first, *Nivi*—the undergarment, better called *adhovastra* or *dhoti*, second, *Paridhan*, or *Uttariya* and third, the head-dress turban or *Usanis*. The turban was not always used by the people, but on ceremonial occasions it formed a compulsory feature. In those days there

was no distinction between male and female dress.

In later Vedic period we find no change in the dress. The happy example of it is found in the earliest Indian sculpture, viz., Parkham images and the Patna statues which are regarded as products of indigenous *Indian* art. From these images we see *Dhoti* fastened tightly ending in a knot in front of the figure below the belly and an *Uttariya* over the shoulders. In the centuries before the Christian era the Bharhut railings depict the figure of Yaksha with a turban. Therefore, it is established beyond doubt that *Dhoti*, *Chadar* and turban were the only dress used by the people in ancient India.

Ceremonial Dress

There is difference of opinion as to whether the turban was the regular dress for people or worn only on festive occasions. In *Dharma Sutras* we find clear mention of lower and upper garments as general dress and the turban is referred to in connection with ceremonial functions used by the *Gri-*

hastha or the priest. Baudhayan mentions the use of turban for *Snatak*, i. e., the ceremony connected with entering the *Grihastha ashram* after duly finishing Brahamcharya.

The *Mahabharata* also says the same thing in a different way. It says that one has to wear one garment at the time of worshipping gods and another while walking on the road.

It appears that turban was regarded as the special dress for ceremonial occasions as revealed by the carvings on the stones of railings of Bharhut and Sanchi. It is very conspicuous on the basreliefs and sculptures of Gandhar, Mathura and Sarnath schools of ancient Indian art. On the railings of the Bharhut stupa Anath Pindak is seen with a water bowl making a gift of Jetaban to Bauddh Sangh. He has turban, *Dhoti* and *Chadar* as his dress. The same practice is still observed in marriage ceremonies where the father of the girl wears *Dhoti*, *Chadar* and turban.

Tailoring was probably not known in the early days as neither of the garments required any stitching. This is also supported by a fourth century foreign traveller according to whom the inner clothing and outward attire of the people had no tailoring. But Fa-Hien's account cannot be fully believed as he says little about the dress of the people amidst whom he moved. Whereas, contrary to his statement, we find sewing is mentioned in Buddhist literature *Vinaya* and *Maha Vaggyo* in connexion with the dress of the *Bhikshus* or Buddhist monks. From the second century B. C. Scythians introduced long coat and trousers which were worn by Indian kings. Sewing was a natural corollary then and it must have been in vogue in India.

Foreign impact necessitated an exchange of thought and culture and Indian kings adopted the type of dress current among the Scythians which was first adopted in the north-west by the Kusan King Wima Kadphisis. This is also clear from his effigy

on gold coins issued in the first century B. C. But in the Gandhar school of sculpture, a Bodhisatva image has lower and upper garments which were used in the Vedic period in India. In Mathura and Sarnath schools the same features are common with slight change of mode in putting on the dress. In the Gandhar school the right shoulder is bare while in other schools both shoulders are covered by the upper garment (*Uttariya*).

Official Dress

The Scythian dress—long coat, trousers and head dress became an official dress in India. This is supported by numismatic evidences. The Gupta emperors issued gold coins in the Scythian costume and it was followed as late as the ninth century by Bengal rulers. It appears that there was a specific order from the king to the artists to put the royal effigy on the coins in that attire. The standard type of coin started by Samudra Gupta shows both long coat, and trousers and the same was copied by his

successors. The history of coin's shows that even Samachardeo, a Bengal ruler in the ninth century A. D, had copied the same style of dress on the coins. The study of other Gupta coins reveals that the king used to put on *Dhoti* while performing other works in the day. The *Vina* type of coin shows Samudra Gupta playing on a musical instrument with a *Dhoti* on and a similar dress is found in the conch type of Chandra Gupta Vicramaditya coin. Thus, archaeological evidences go to show that the old style of dress was followed by the people in general including kings but they had a definite official dress different from the civil costume.

This archaeological evidence may be supplemented by a reference to Bana's *Harshcharita* where he gives a glowing description of such costumes as he saw probably with his own eyes at a review of the chiefs of Harsh, when they came to pay homage to their overlord the chiefs were clad in an impressive attire. Bana

remarks that they had tunics, coats and shawls of various shades. Unfortunately, no chroniclers have left any account and the coins are the only source which can give us any reliable information on this point. A seventh century picture painted on the walls of Ajanta shows that a Persian envoy had worn a long coat when presented before Pulkesin II. Islamic contacts brought their own style of dress which was slowly adopted by the people of India. In Rajput paintings we see the coat and trousers as the dress for nobles and kings and these have continued up to the present day.

Civil Dress

In ancient India society was divided into four stages and Brahmacharya followed by Grihastha (the householder) has drawn most of the attention of *Dharma Sutra* writers. According to the *Apastham Dharma Sutra*, the Brahmachari or the student had to wear only deer skin but the principle was the same. The *Vasas* and *Uttariya* were the type of garments used by him. Baudha-

yan adds that turban was also used when the student entered the household. These lower and upper garments continued to remain as the proper dress for that man and throughout his life he wore that type of civil dress.

It is now clear that from the hoary past Indians have been using the lower and upper garments and the head dress on festive occasions. In Indus Valley the people had this dress which has been described in our ancient literature.

In the Gupta age a distinction of dress was brought between male and female. Though females adopted a similar costume, the counterpart of the *Uttariya* was bodice worn by women. Men generally wore the loose lower garment below the waist and above the knees but this descended from stomach to the ankles in the case of women and was fastened by means of the *mirbandha*, This represents the modern *Sari* which, when adjusted, can be used as a kind of veil. Sari like garment was probab-

ly not universally worn on all occasions. In Ajanta caves we see loose upper cloth for women, which is a little longer than that of men and half-armed jackets or bodice as upper garment. They have no turban like *Yakshi of Bharhut.* The Scythian petticoats fastened by girdles were current among dancing girls. We find a nice example of printed bodice in Ajanta and such instances can be added by studying the Bagh cave paintings. Mathura art is also full of such examples in which women have been chiselled in full attire along wit men.

Dress for Ascetics.

The fourth ashram of Hindu society is called Sanyas where man has to live in the forest having nothing in his possession except his garments. He has the same kind of dress but all coloured in ochre as the sign of his Sanyas. Buddha founded another type of religious institution where the *Bhikshu* was the main actor whose garments were called *Chivar.* It consisted

of three parts *Sanghati*, *Uttarasanga* and *Antarvasakas*. *Antarvasaka* corresponds to the lower garment and *Uttarasanga* was the garment for upper parts of the body. It covered one shoulder, the chest and both the thighs. *Sanghati* was also used as upper garment. The Jain Sadhu also had the same style of dress but the colours were different for those monks, which were the only distinctive marks, for Hindu, Baudh and Jain meditators.

I-Tsing has referred to the clothes required by a Buddhist priest in seventh century when *Uttarasanga* and *Nivasana* (lower garment) formed the main dress. However, we do not see any difference between this principle and the style of dress of all the ascetics in ancient India. Some of them lived even naked as described in the seventh pillar edicts of Asoka. There was no departure from the ancient tradition even up to the mediaeval age when monks went to Tibet on religious and cultural mission. The Indian dress is still conspicuous on the body of the Lama.

Martial Dress

It has been pointed out that man had to change his dress according to the time and environment. *Apasthama Dharma Sutra* has clear reference to martial dress worn by soldiers. We have a silver medal preserved in the British Museum which relates to the war between Porus and Alexander. Paurava is seen with a full arm jacket and the male figure on the reverse has a cloak and a sword.

The Arthashastra says little about the martial dress. Scythian coins help us in this direction and some kind of tight fitting dress is seen on the body of horsemen. From Nagar Junikonda a sculpture of a Scythian warrior, who has heavy long coat, trousers, a sash round the waist with a knot on the right side and a fitting cap (helmet) probably of metal, has been found. In architraves of gateway of Sanchi stupa scenes of army are common where one may notice the nature and style of martial dress.

Coming down to the Gupta age we find the military costume has attained a definite shape and soldiers can manage to hold the weapons of defence with ease and grace. It mainly consists of a turban, an upper garment, a jerkin, a double-clothed sash, and on these is superimposed the weapon of defence. Bana is of opinion that the cavalry rider had the same type of costume as infantry soldier. It is rather strange to find that Gupta Emperors did not use the same kind of military dress at the time of hunting. The king is seen killing lions and tigers in *Dhoti*.

This description shows that the people used various sorts of dress to suit the time and occasion. They were also particular about their clothes and dressed themselves in several colours and patterns.

National Dress

If we trace the history of the dress from the Indus Valley civilization to the early mediaeval period we find that the Indian

costume consisted of three things, viz, lower garment (*Dhoti*), the upper garment (*Chadar* or rug in the winter season) and turban the head-dress. Thus, *Dhoti* and *Chadar* were the two parts of the national dress in ancient India which was adopted in the present day by Mahatma Gandhi. We have already seen that long coat and trousers adopted as official dress in the ancient period was of Scythian origin and as such it has nothing to do with Indian culture. As the Indians are very famous for their assimilating power, and now that foreign dress has become an inherent feature in the society, it is very difficult to eradicate it. A midway style may be suggested as the satisfactory solution of the problem befitting the need and the requirements of India. *Dhoti* along with long coat should be adopted as the national dress of the country and of course with Gandhi cap as the head-dress.

—*Basudeva Upadhyaya*

I will not speak of anything that is impossible of attainment or of things that have been accomplished only in other countries, but what can be done in India. I have been, and am still a student; your struggles and difficulties have also been mine. In your hours of despondency it may perhaps help you to know that not even a glimmer of success ever came to remove my gloom except after years of persistent struggle. I hold the belief that it is not for man to complain of circumstances, but bravely to accept, to confront and dominate them I know that what has been done before will be accomplished again and that the past was not to remain merely as a dream.

I spoke of my work itself being my teacher. The illumination came to me only after years of unremitting pursuit after

truth. It was this that enabled me, through rigid scientific methods, to establish the great generalisation of the Unity of Life and to realise fully all its implications. I will tell you what I was able to decipher in the book of life itself, of conditions which exalt the highest manifestations of life.

The highest expression in the life of a nation must be its intellectual eminence and its power of enriching the world by advancing the frontiers of knowledge. When a nation has lost this power, when it merely receives and has nothing to give, then its healthy life is over and it sinks into a degenerate existence which is purely parasitic. The status of a great university cannot be secured by any artificial means, nor can any charter assure it. Its world status is only to be won by the intrinsic value of great contribution made by its scholars. To be organic and vital, our national university must stand primarily for self-expression and win for India her true place among the

federation of nations.

Critics have denied India's capacity for advancement of knowledge and spread of learning among her people. It has been urged that there is no true democratic spirit, that there could be no real contact between her diverse peoples, and no continuity between the past and the present; that there is an intolerant theocratic spirit which insisted on an acceptance of authority in place of dictates of reason; that the people of India because of their speculative bent are incapable of advancing positive knowledge; and that the exact method of science being Western, it is alien to national culture. These assertions are as ignorant as they are baseless.

In regard to the spread of learning, geographical barriers have never in the past offered any obstacle to the intellectual communion among the different people of India. The vision of the past rises vividly before us, and we behold a great procession of immortals who still live and

inspire us. We see Sankaracharya acclaimed everywhere during his march of intellectual conquest of all countries from the south to the extreme north. We see the scholars of Bengal with a few palm leaf manuscripts as their sole treasure, crossing the Himalayan barrier, inspired by love and service, to carry Indian lore to Tibet, to China, and to the further East. The great intellectual movements were never confined to any particular province, for the torch of learning was kept lighted for many centuries in her different universities. And it was the fame of a great teacher that drew scholars from even the most distant corners of India. The traditions of the past have not been lost, for even to-day leaders of thought from different provinces travel from one end of the country to the other, thus keeping alive bond of unity and closest kinship. Those who have read history aright, realise the great assimilative power of Indian civilisation by which many races and peoples came to regard this great country as their home. And it is by their joint

efforts that will be built the Greater India yet to be.

It is perfectly true that nothing could be more detrimental to the furtherance of truth than a narrow theocratic bias and intolerance in accepting new facts and doctrines that run counter to narrow orthodoxy. One is, however, constrained to say that this narrow spirit was more in evidence in the West than in the East. Galileo's recantation under compulsion and Bruno's being burnt at the stake are facts well known. The spirit of intolerance is still alive as exemplified by the bitter controversy that has recently arisen regarding the Darwinian theory. There is a priesthood even in science, and it is notorious how seldom a great discovery finds appreciation during the life of its author.

No false claim should, however, be made that our ancestors were omniscient and that no further advance of knowledge was possible. What they attained was through unremitting efforts in building the edifice of

knowledge step by step. Even after all they had achieved they had the greatness to declare that even the Vedas are to be rejected if these do not conform to truth. It is false patriotism that would claim credit for anything less vital than the supreme gift of freedom of inquiry that has been bequeathed to us.

Nothing can be more vulgar or more untrue than the ignorant assertion that the world owes its progress of knowledge to any particular race. The whole world is interdependent and a constant stream of thought has throughout the ages enriched the *common* heritage of mankind. It is the realisation of this mutual dependence that has kept the mighty fabric bound together and ensured the continuity and permanence of civilisation.

Can we, however, remain satisfied only with the traditions of the past? Critics have told us time after time that whatever the past might have been, there is now no strength left for the renewal of our national life.

They point out that while sucesses in our national efforts have been few and far between, the failures have been far too many. But failure is only transient, while success waits for us round the last corner. It is the obvious and the blatant that blind us to the essential. Few realise the great urge hidden to the eyes of men, that is moving the great mass of the people in their ceaseless efforts to realise some common aspiration. Where lies the secret of that potency which makes certain efforts apparently doomed to failure, rise renewed from beneath the smouldering ashes? When we look deeper we shall find that as inevitable as is the sequence of cause and effect, so unrelenting must be the sequence of failure and success.

Athough science is neither of the East nor of the West but international in its universality, yet India by her habit of mind and inherited gifts handed down from generation to generation is specially fitted to make great contributions in furtherance of knowledge. The burning Indian imagination which can extort new order out of a

mass of apparently contradictory facts, can also be held in check by the habit of concentration; it is this restraint which confers the power to hold the mind in pursuit of truth in infinite patience.

It was the Indian habit of concentration that led ultimately to the overcoming of all difficulties. It is no easy life that lies before an investigator. He has to steel his body and mind to the utmost, and prepare himself for a life of unending struggle. Even after all this there is no assurance whatever of success to reward him for his ceaseless toil. He has to yield his life as an offering, regarding gain and loss, success and failure, as one. But the lure that draws heroic souls is not success that can be easily achieved, but defeat and tribulation in the pursuit of the unattainable.

Increasing unemployment and severe economic distress is the cause of unrest here as in other parts of the world; only on account of its magnitude, the problem is far more acute here. It is hunger that drives

people to desperation and to the destruction of all that has been built up for ordered progress. It is tragic that our own country with its great potential wealth and possibilities of industrial development should be in this plight. All efforts have been long paralysed by assertions, as ignorant as they are unfounded, that this country is incapable of producing great discoverers and inventors. These assertions have now been completely disproved.

In other parts of the world, it is the best intellect of the country and the leading men of business—who are called to devise means for increasing the wealth of the country. In my travels I found little or no distress in small countries such as Norway and Denmark, countries which are in no sense rich in natural wealth. Nevertheless they have their system of universal education and the most up-to-date universities. Poverty is practically unknown. The miracle is accomplished through science by utilising to the utmost all the available resources of the country. Could

we not take to heart the lesson thus taught? There are now a very large number of young men who could be specially trained in efficiently conducted institutes, the standard of which should bear comparison with that of any in the world. It should be also our aim not to be so entirely dependent on foreign countries for our higher education and for our needs. For carrying out such a programme, a far-sighted State policy is urgently required. But there is a strange general apathy on this question. It is a matter of much gratification and pride to us to know that the State of Mysore has given its most serious attention to this subject.

When man beheld spread before him the earth, the sea and air, he went forth on his great adventures. He rode the tumultuous sea and circled the globe. The challenge of the sky he accepted and by his daring spirit conquered it and established an unobstructed highway. Man is a creative being and these miracles attest his godlike and indomitable spirit. But the

weakling, who has forgotten the divinity that is in him, leads an ignoble life of passivity. He alone who has striven and won can enrich the world by giving away the fruits of his victorious experience.

A strange weakness and passivity has entered into the life of the people, and unless the evil is remedied, the end is inevitable. Nature shows no mercy to the feeble and the decadent. The vicious circle lies in this : the lazy man is content with earning what is barely sufficient to maintain life itself; the evil increases at a compound rate, reducing further the capacity for work, and also the power of resistance to all ills that beset life, ending in the lowering of the scale of human life, starvation and death. In other countries, even under stress of great national disaster, the human efficiency has remained unimpaired, due to the joint efforts of the people and the State in building up national prosperity.

There is a special need for an enlightened policy in regard to the shaping of the

post-graduate career of the most distinguished students of the university. Many of my old students showed special aptitude in science; but as there was no scientific career open to them, they were compelled against their natural inclination to choose the profession of law. None but the intentionally blind can fail to realise the crisis to which things are tending in a country where distress is so widespread and where the only scope for the intellect is the pursuit of the tortuous and uncertain course of the law courts.

In contrast to this I had the opportunity of becoming acquainted with the solicitude with which the Government of Japan follow the career of their promising students, whom they regard as the greatest asset for the advancement of their country. I found them personally known at headquarters, and arrangements made through Japanese Consuls in Europe and America, so that in the course of two years they went through a very special training under the most distinguished specialists to make them

efficient in their subjects. They do not find themselves stranded on their return, for arrangements have already been made by their Government, so that their intellect and training find the fullest scope in the service of the State.

This leads me to the ideal held by this State which has found practical expression in the establishment of the national university and in many enterprises for the welfare of the people. The university and the industrial entorprise cannot be dissociated from each other but must be regarded as complementary activities for the common good of the State. There are other countries more fortunate which can shower their millions on a particular department of learning. We have no millions to spare and have therefore to utilise to the utmost the available resources. But is this to deter us? Is the mind of man with his indomitable spirit of no account.

Teaching and research are indissolubly connected with each other. The spirit of

research cannot be imparted by mere lectures on antiquated theories which are often entirely baseless and which effectively block all progress. Nothing can be so destructive of originality as blind acceptance of *ex cathedra* statements. The true function of a great teacher is to train his disciples to discover things themselves. Such a teacher cannot be easily found and it will be the duty of the university to discover him

even kingdoms may disappear. Truth alone will survive, for it is eternal.

What is to be my message to the young students with whom I am brought in touch to-day ? Could I wish for you anything less than that you should attain the highest manhood or womanhood ? May you realise the great privilege of being born at a time when your country needs you most ! The civilisation we have inherited has lasted through many millenniums; you will certainly not allow it to be destroyed through weakness or passivity. You will answer to this call that has been echoing through the ages, the call which compels men and women to choose a life of unending struggle for the alleviation of human suffering. The removal of suffering and the cause of suffering is the Dharma of a Kshattriya. Be each of you a true Kshattriya !

It was action and not weak passivity that was glorified in India of the heroic past and the greatest illumination came even in the field of battle. There can be

no happiness for any of us, unless it has been won for all. In this I would urge on you the doctrine of strength and of undying hope. Realise that there is something in Indian culture which is possessed of extraordinary latent strength by which it has resisted the ravages of time and the destructive changes that have swept over the earth. And indeed a capacity to endure must be innate in that mighty civilisation which has seen the intellectual culture of the Nile Valley or Assyria and of Babylonia, wax, wane, and disappear, and which today gazes on the future with the same invincible faith with which it met the past.

—*Jagdish Chandra Bose*

OUR NATIONAL FLAG

[Amid loud and enthusiastic cheers and cries of 'Mahatma Gandhi Ki Jai', Pandit Jawaharlal Nehru to-day presented to the Constituent Assembly the flag of free India, a 'tricolour in saffron, green and white with wheel.']

Moving the resolution for adoption of the new flag, Pandit Nehru said, "This resolution is in simple and slightly technical language and there is no glow or warmth in the words I have read. Yet, I am sure that many in this House will feel that glow and warmth which I feel at the present moment. Behind this resolution and the flag I have the honour to present to this House for adoption, lies history—the concentrated history of a short span in the nation's existence but nevertheless sometimes in a brief period we pass through the track of centuries. It is not so much the

mere act of living that counts but what one does in this brief life that is ours. It is not so much the mere existence of a nation that counts but what that nation does during various periods of its existence. And I do venture to claim that in the past quarter of century or so, India has lived in a concentrated way, acted in that concentrated way and the emotions which have filled the people of India represented not merely that brief span of years but something infinitely yore.

They have gone down into history, into tradition, and have added themselves on to that past history and tradition which is our heritage in this country. So when I move this resolution I think of this concentrated history through which all of us have passed during the last quarter of a century. Memories crowd upon me. I remember the ups and downs of the struggle for freedom of this great nation. I remember—and many in this House will remember—when we looked up to this flag not only with pride and enthusiasm, but with a sense of suffering

also, when we were sometimes down and out. Then again the sight of this flag gave us courage to go on (*cheers*) and many, who are not present here today and who have passed away, many of our comrades, to the last they held on to this flag, and some amongst them even unto death, and handed it over, as they sank, to other hands to hold aloft.

So, in this simple formula, there is much more than would appear on the surface. There is this struggle of a people for freedom, with all its ups and downs, trials and disasters, and there is finally today, as I move this resolution, a certain triumph about it, a measure of triumphant conclusion to that struggle.

I realise fully, as this House must realise that this triumph of ours has been marred in many ways. There have been, especially in the past few months, many happenings which have grieved us and sorrow has gripped our hearts. We have seen parts of this dear motherland of ours cut off from

the rest, we have seen large numbers of people suffering tremendously, and large numbers wandering about like waifs and strays without a home, we have seen many other things which I need not repeat to this House but which we cannot forget.

This sorrow has dogged our footsteps when we were close to victory and triumph and still dogs us when we have tremendous problems to face in the present and in the future. Nevertheless, it is true, I think, that this moment does represent a triumphant conclusion of our struggle for the motherland (*cheers*). There has been a very great deal of bewailing and mourning at various things, that have happened. As I have said, all of us are sad at heart because of these things, but let us distinguish that from the other act of triumph also.

Because there is triumph and victory in what has happened, it is no small thing for a great and mighty empire, which has represented imperialist domination in this country, to end its days here. That was the

objective we aimed at. We have attained that objective or we shall attain it very soon. Of that there is no doubt. We have not attained it exactly in the shape that we wanted to, and other things have accompanied it which are not to our liking. It is very seldom that we realise the dreams that we have dreamt. It is very seldom that the aims and objectives with which we start are achieved in their entirety in an individual's life or a nation's life.

We have examples before us. We need not go into the distant past but in the recent present, some years back a great war was waged, a world war bringing terrible misery to mankind.

That war was fought for freedom and democracy and the rest, that war ended in the triumph of those who stood, or said they stood, for freedom and democracy. Yet, hardly had the war ended when there were rumours of fresh wars. Three days ago this house, this country and the world was shocked by the brutal murder in

the neighbouring country of the leaders of the nation. Today we read in the papers of an attack by an imperialist power on a friendly country in south-east Asia.

Freedom is still far off from this world and all nations, in greater and lesser degree, are struggling for that freedom. If we, in the present, have not exactly achieved what we aimed at it is nothing to be surprised at greatly, nothing to be ashamed of, but I do think that our achievment is no small one. It is a very considerable achievment—a great achievment. Let no man run it down because other things have happened which are not to our liking. Let us keep these two things apart. Look at any country in the wide world. Where is the country today, from the greatest of the big powers to the least of them, which is not full of terrible problems, which is not in some way—politically or economically—striving for freedom which somehow eludes its grasp?

So think of India in this wider context

and do not be terribly down-hearted because things have happened which are not agreeable to us. We have faced many disagreeable things in the past and have not flinched and we shall face all the other disagreeable things that face us in the present or may do so in the future and we shall not flinch or falter (*cheers*). So inspite of downheartedness that I stand before you but in pride and thankfulness for what this nation and the people of this nation have achieved (*cheers*).

It is right and proper that at the moment we should adopt as symbols of this achievement, the symbols of freedom. Freedom eludes us in its entirety as it has eluded thus far nearly all humanity. What is freedom, what is the struggle for freedom and when does it end ?

As soon as you take one step forward and achieve something, further steps come up before you. There will be no freedom in this country or in the world so long as a single human being is unfree (*cheers*). There

will be no complete freedom so long as there is starvation, hunger, lack of clothing, lack of the necessaries of life, lack of opportunities for growth for a single human being, man, woman or child.

In this country we may not accomplish that because it is a terrific task, but we shall do our utmost and I hope, hand over to our successors when they come, a somewhat easier path to pursue. But there is no ending to that road to freedon, just as we sometimes in our vanity aimat perfection but perfection never comes. But if we try hard enough we do approach it step by step and we increase the happiness of the people and their stature in many ways.

Now I present this flag to you. In a sense this flag was adopted not by a formal resolution but by popular acclaim and usage, adopted much more by the sacrifices that have surrounded it in the past two decades. We only, in a sense, ratify that popular adoption.

It is a flag which has been variously described and some people have misunderstood it and have thought of it in communal terms that some part of it represents this community or that, but when this flag was devised there was no communal significance attached to it. We tried to find out a flag which was beautiful, because a symbol of a nation must be beautiful to look at. We thought of a flag which would in its combination and in its separate parts somehow represent the spirit of the nation, the tradition of the nation, that mixed spirit and tradition which we have grown up in these thousands of years in India. So we devised this flag. Perhaps I am partial but I do think that it is a very beautiful flag to look at purely from the point of view of artistry. And it has come to symbolise many other beautiful things also, things of the spirit, things of the mind, things that give value to the individual's life and to the nation's life.

For a nation does not live merely by material things, although they are highly

important. It is important that we should have the goods of the world, material possessions of the world, that our people should have the necessaries of life. That is the most urgent importance. Nevertheless, a nation, and especially a nation like India with an immemorial past, lives by other things also, things of the spirit (*loud cheers*). If India had not been associated with these ideals and things of the spirit during these thousands of years, what would India have been ? It has gone through a very great deal of misery and degradation in the past but somehow, even in the depths degrad ation the head of India has been high, the thought of India has been high and the ideals of India have been high (*cheers*).

So we have gone through these tremendous ages and we stand up today in proud thankfulness for our past but even more so in pride of the future that is to come, for which we are going to work and our successors are going to work. It is our privilege today to mark this transition in a parti-

of ours not only this emblem but in a sense the name of Asoka (*cheers*) one of the most magnificsnt names not only in India's history but in world history.

It is well that at this moment of strife and conflict and intolerance our minds go back to what India stood for in those ancient days and what it has stood for, I hope and believe, essentially throughout these ages in spite of mistakes and errors and degradation from tims to time. For, if India had not stood for something very great, I do not think that India would have survived and carrisd its culture tradition in a more or less continuous manner throughout these vast ages. It carried that cultural tradition not unchanging, not rigid, but keeping its essentials, always adapting itself to new developments, to new influences, and thereby always becoming the same but ever different and richer.

India has not been in the past a tight little narrow country disdaining other countries. India, for long ages in her history,

has not only been connected with other countries but was, you might say. an international centre, sending out her people abroad to far countries, carrying her message and receiving the message of other countries in exchange; but India throughout was strong enough to remain embedded on the foundations on which she was built.

The strength of India, it has been said, consists in this strong foundation. It consists also in its amazing capacity to receive, to adapt what it wants to adapt, not to reject something because it is outside its scope but to accept and receive everything because it is folly for any nation or race to think that it has all the good in the world, all the truth in the world. Once an individual or race begins to think that, it becomes rigid, ungrowing, and any thing that it does not grow, grows backwards and decays. In fact, India's periods of decay are those when it drew herself into a shell and refused to look at the outside world. India's greatest periods are those when it

stretched out, sent to far countries emissaries, messengers and trade agents and merchants and received messengers and emissaries from abroad.

The Asokan period in Indian history was an essentially international period of Indian history. It was not a narrow national period. It was a period when India's messengers went abroad to far countries not in the way of Empire and imperialism but as messengers of peace and culture and goodwill. "(*Cheers.*)"

—*Jawaharlal Nehru*

NOTES

WHAT CAN INDIA TEACH US ?

This is an extract from an address delivered by Max Muller at the invitation of the Board of Historical Studies at Cambridge to the candidates of the Indian Civil Service. It is one of the most remarkable tributes paid by a European scholar to the genius and culture of India.

Max Muller, 1823-1900, was a German Sanskrit scholar who settled down at Oxford, where he became Professor of Modern European Languages. In 1859 he published his *History of Ancient Sanskrit Literature*, a work of great value By his lectures on *Science of Language* in 1861 and 1863 at the Royal Institute he was recognized as an authority on Philology. Max Muller wrote a number of other books also, but the most ambitious undertaking of his life was the planning and editing of the *Sacred Books of the East*, completed in fifty one volumes, and to which he himself contributed three complete volumes.

Plato—427-347 B. C., the most celebrated of Greek Philosophers, who taught at Athens, and greatly distinguished himself by his lectures and writings.

Kant—Immanuel Kant, 1724-1804, German scientist and philosopher.

Thoughts of Greece and Rome—the X civilisation of Western Europe is founded on the culture and art of Greek and Roman writers, and the teachings of Jesus Christ. Greek Philosophy, drama, and art and Roman

law and administration together with the Christian religion form the fabric of European civilisation.

One Semetic Race—the Jews, as distinguished from the Arabs who also belong to the same race—viz., the Semetic. Reference is to the teaching of Jesus Christ, founder of Christianity, who was a Jew.

Flora—plants of a particular region.

Hookers—Sir Joseph Dalton Hooker (1817-1911) was a distinguished naturalist and a Director of the Royal Gardens, Kew, London

Haeckel—a noted German biologist who published an account of his Indian travels in 1882.

Ethnology—science of races and their relations to one another.

Viharas—Buddhist monasteries founded by enlightened monarchs like Asoka.

Persian, Carian etc.—from time to time India was invaded by armies from these countries. The conquerors who ruled over Indian territories got their own coins struck, some of which have been discovered in excavations.

172 coins—coins with the image of Darius engraved on them Darius was a Persian king.

Vedic Mythology—gods like Indra, Varuna and ers find their parallels in Greek mythology etc.

In Plato—reference is to Plato's *Cratylus* 'Still as I have put on the lion's skin, I must not be faint-hearted.' In the Sanskrit book of fables, *Hitopadesha*. occurs the story of the donkey who clothed in the tiger's skin reveals himself by braying and is killed.

Judgment of Solomon— see 1 Kings, iii, 16

Science of Language—Philology.

Munda Inhabitants—aboriginal tribe in the Nilgiri hills.

Yue-tchi—the Kushans, the most famous of them was King Kanishka, who ruled over India in the second century A. D.

Brahmanism—Hinduism.

Buddhism—founded by Buddha in the 6th century B. C.

Zoroastrianism—Parsee religion founded by Zoroaster in the 5th century B. C, in Persia.

Poor-law—relating to support of paupers.

Indo-European World--Indians and Europeans belong to the same race, viz., the Aryan.

Saxons—North-German people who conquered England in the 5th and 6th century A. D.

Celts—were ancient people who lived in France, Wales, and Ireland etc.

transparent—clear; easily understood.

most subtle Philosophy—as found in the Upanishads.

elaborate laws—as in the Code of Manu or *Manusmriti*.

JAWAHARLAL NEHRU

Shri Suresh Vaidya is a noted Indian journalist. His work as such has been highly praised by competent critics. Many of his contributions have been published in British periodicals, and he has done much to publicise the struggle for Indian freedom in England. He holds progressive views in politics. The present article is a delightful sketch of Pandit Nehru, and although written before he became the Premier of India, it has lost none of its interest.

1858—the British Government took over the rule of India from the East India Company, and Lord Canning became the first Viceroy of India in 1858 after the failure of the Indian Mutiny.

unleashed—released.

Swami Vivekanand—the famous disciple of Ram Krishna Paramhansa. He was among the first Indians to make the world aware by his speeches and writings in America of the greatness of Indian culture and civilisation.

Saville Row—the famous street in London noted for its fashionable tailoring houses.

Karl Marx—founder of the Communist doctrine, and author of the book *Das Kapital*.

Bergson—French Philosopher.

Wagner—German musician and composer, who exercised a tremendous influence in the XIX century.

Chiang Nehru meeting—Nehru met Chiang Kai Shek then the first man in China in 1924.

bevy—company.

much-plugged—much advertised. *To plug* in slang means to strike with fist.

devilry—Great daring.

rabble rouser—a demagogue.

mike—short of 'microphone'.

Malabar Hill—in Bombay, where Krishna Hutheesing has a house.

BAHADUR SHAH—LAST MOGHUL EMPEROR

The writer of the following sketch is Shri Hemendra Prasad Ghose, well-known for historical sketches of notable Indian rulers. A pathetic interest attaches to Bahadur Shah, last king of a great line who figured prominently in the Indian Mutiny of 1857 along with his beautiful queen, Zinat Mahal. Shri Hemendra Prasad Ghose sheds light on the story of his arrest, imprisonment and trial, and his death far away from his native country.

Timur—(1335—1405), was a descendant of Changiz Khan, and founder of the Moghul Dynasty.

Ahmad Shah—Ahmad Shah Abdali led several expeditions into India from 1748 to 1767. He sacked Delhi on Jan. 23, 1757.

Revolution—the Indian Mutiny.

Lord Dalhousie—Governor-General of India (1848—1857).

'doctrine of lapse'—the policy adopted by Dalhousie that in the event of a prince dying without heir his state should be annexed to the British empire.

Lord Wellesley—Governor-General of India (1798—1805).

Lord Hastings—Governor-General of India (1814—1823).

Lord Roberts—(1832—1914), famous for his historic march from Kabul to Kandhar in 1880.

Lord Curzon—Governor-General of India (1895—1905).

HISTORIC CITY OF AURANGABAD

Mrs. Savitri Chelliah writes of the ancient splendour of Aurangabad and the ruins which even now can be seen. Mrs. Chelliah gives a life like touch to things she describes, and in her hand the old historic city founded by the Abyssinian Malik Amber in 1610 recaptures some of its past glory.

Mausolea—plural of **mausoleum** or an edifice built over a tomb.

Aurangzeb—(1618—1707), last of the great Moghal Emperors. After his death the Moghal Empire crumbled into pieces, and though a titular Moghal King still ruled at Delhi, he was but the shadow of the past great Moghal Kings.

Porphyry—hard rock anciently quarried in Egypt.

Facade—face of building towards open space or street.

Cusped arches—arches with their curves meeting at a central point.

Arcade—a passage arched over.

Indo Saracenic—a mixture of Indian and Turkish style of architecture.

Pradakshina—the religious going round a temple or an image. In the caves of Ellora in which the image of Siva is mostly found, space has been provided so that pilgrims might pay their homage to the deity by going round and round the image.

Sutasoma jatak—one of the religious books of the Buddhists in which the story of one of the previous births of Buddha as a Bodhisattva is described. ...

Chauri-bearers—royal umbrella-holders.

Vihara—monastery.

Chaitya—temple, (Buddhist).

Mahayana—one of the two schools of Buddhism, the other one being Hinayana or the Lower Cycle.

Padmapani—one of the incarnations of Buddha in a previous life.

Ghatotkacha—son of Bheema, the Pandava hero, who was killed on the battlefield of Kurukshetra during the great Mahabharat War.

Mohammad Tughlak—was crowned king at Delhi in 1325.

Ibn Batuta—African traveller who visited India in Sep. A. D. 1333 and was appointed by Muhammad Tughlak as Chief Quazi of Delhi, and was later sent to China as his ambassador. He has left behind him a very impartial account of things seen by him.

ARABIAN NIGHTS IN INDIA

Charles Baskerville is a young American painter who paid visit to India in 1938. During this visit he met the Viceroy and many Indian Princes. In this short piece he records his impressions.

major domo—chief official of a princely household.

to sketch—as he was a painter.

to park—to station.

flunkeys—liveried servants.

tails—dinner suit.

Niagara—the famous American water-falls

chignon—mass of hair on pad at back of head. The description is of the Maharani of Travancore.

dance pantomime—a silent dance in which only by means of gesture and movements the story is told.

Ballet—stage dance made famous by Russian dancers like Pavlova.

ISLAMIC CULTURE UNDER THE MOGHULS

Syed Amir Ali is a distinguished Muslim jurist and writer. In the present essay, contributed by him to the *Islamic Review*, one gets a delightful picture of the life and culture of the great Moghul kings.

Babar—(1483—1530), founder of the Moghul dynasty, who has left a wonderful impression of this country, not very complimentary, in his celebrated *memoirs*.

Nadir—A Persian invader.

fiscal units—land was divided in separate parts for the purpose of taxation.

Abbaside rule—the rule of a Sect of the Mohomedans.

cornelian—a dull red precious stone.

pharmacist—a man who makes medicines.

cesses—taxes.

functionaries—officials.

capitation tax—a tax per head.

INDIAN DRESS

Shri Basudeva Upadhyaya is a distinguished scholar and historian. His studies in ancient Sanskrit literature, particularly in the life and times of Kalidas, and Indian coins have been praised by European and Indian critics alike. In the following piece Shri Basudeva Upadhyaya traces the history of the Indian dress in a most interesting manner. Much of it undoubtedly is based on a close inspection of Indian statues and frescoes in the absence of written material, but where the latter is available Sri Upadhyaya makes full use of it.

uttariya—an upper garment thrown over the shoulders.

Dharma sutras—Hindu religious work.

grihasta—house-holder.

Baudhayana—ancient Indian sage and scholar.

sanatak—a graduate in learning.

Bharhut and Sanchi—in Bhopal state, contain magnificent work of Indian art dealing with the life and preaching of Buddha. Much of it is supposed to have been built during the time of Asoka.

Anath Pindak—a great Buddhist disciple.

Jeta Ban—the garden in which Buddha taught his disciples.

Fa-hien—famous Chinese pilgrim, who visited India in the fifth century.

Vinaya and Maha Vagya—Buddhist sacred books.

Kushans—the most famous of them was Kanishka at whose court the celebrated Hindu physician Charak is stated to have lived.

Gandhar School—a school of art which was a combination of Indo-Greek influences.

Bodhisatva—one of the incarnations of Buddha in his previous lives.

Samudragupta—one of the greatest of Gupta Emperors, and a great conqueror. He died about A. D. 380.

Bana—A great Sanskrit dramatist who flourished in the time of the Hindu monarch Harsha and for whom he wrote *Harsha Charitra*. He lived in the seventh century A. D.

Pulakesin II—was a contemporary of Harsha. He belonged to Chalukya dynasty in the Deccan.

Ajanta—in Hyderabad state, famous for its great caves. The work in these caves contains a series of frescoes or wall-painting, which have been acclaimed by European critics as revealing the highest expression of creative art. Most of them belong to the Gupta age.

Indus Valley—the civilisation in the Indus valley is supposed to go back to about 5000 years before Christ, and is stated to be evidence, through the ruins discovered, of one of the most ancient civilisations in the world.

Chandragupta Vikrmaditya—son of Samudragupta. He ruled from A. D. 380 to 413, and defeated the Sakas

Yakshi of Bharhut—Bharhut is in Nagod state in Central India. In thee scond century B. C. during the reign of Sungas a big Buddhist *stupa* was constructed here. A portion of its railing in red sand-stone still exists, and shows sculpture exquisitely engraved representing incidents from Buddha's life. The figure of the

yakshi, a celestial woman. is famous for its life-like representation.

bhikshu—religious mendicant, cheifly a disciple of Buddha.

I-Tsing—Chinese pilgrim who reached India in 673 A. D and studied for several years at the great University of Nalanda.

Asoka—the world famous Emperor of India. who ruled from 264 to 228 B. C.

Porus and Alexander—Porus opposed Alexander the Great when he invaded India, and fought against him in B. C. 326. Although defeated by the Greek conqueror, he was treated gently for his bravery and courtesy. He was also called Paurava.

Arthshastra—the celebrated treatise on administration by Kautilya minister of Chandragupta Maurya.

Nagarjunikonda—is situated in the lower valley of the Krishna river in South India. Many important Buddhist relics have been discovered there as a result of excavations made by the Archaeological Department of Government of India.

THE VISION OF GREATER INDIA

Sir Jagdish Chandra Bose (1858-1937) was one of the most distinguished Indian scientists. He published many works on plant physiology. For the study of plants he designed certain instruments of which the best known is crescograph, which can magnify movement 100,000 times In 1917 he opened his famous Research Institute in Calcutta at which students from Europe and America came to attend his lectures.

This is an extract from the Convocation Address delivered by Sir J. C. Bose at the University of Mysore in 1927.

Generalisation of the Unity of Life—the general belief that one common life runs through all animate and inanimate objects. Sir J. C. Bose scientifically demonstrated the truth of the ancient Hindu idea of 'time unity of life.'

Book of life—Nature.

The efflorescence of life—blossoming into full life.

Parasitic—feeding or living on others; hence entirely dependent on the life and thought of others.

Theocratic spirit—the spirit that whatever is stated in the religious books or said by the priests is unquestioningly to be believed.

Sankaracharya—The great Indian Philosopher (788-820) who preached the doctrine of *maya* and the union of individual soul (*atma*) with the Absolute Soul (God).

Galileo : (1564-1642), Italian mathematician, physicist;, and astronomer, who supported the Coppernican theory that the earth and other planets revolved round the sun. Tortured by the Inquisition he recanted this belief loudly, though he is said to have still murmured in an undertone 'nevertheless, the earth does move.'

Bruno—(1548-1600), bold and original Italian thinker. who for his heretical teaching was exiled from Italy and France, and was seized later by the Inquisitton and burned after seven years' imprisonment.

Darwinian theory—The doctrine 'of the survival of the fittest' enunciated by Charles Darwin (1809—1882), famous English scientist.

Vedas—the ancient Hindu scriptures which are believed to have been directly revealed by God to the *rishis.*

Crescograph—a very sensitive and delicate instrument invented by Sir J. C. Bose which can magnify movement fifty million times.

Exathedra—authoritative.

Millennium : a thousand years

Nile valley, Assyria, Babylonia—The Nile valley in ancient Egypt was the seat of a mighty civilisation several thousand years before the birth of Christ; Assyria and Babylonia were seats of great civilisation a thousand years before Christ.

OUR NATIONAL FLAG

Pandit Jawahar Lal Nehru, Prime Minister of the Indian Union, presenting the new national flag of India, symbol of her freedom and her greatness, delivered the following remarkable speech.

parts cut off—reference is to the creation of Pakistan.

An imperialist power etc—Dutch attack on the Republican forces in the Dutch East Indies.

Heraldic—according to the requirements of the science of heraldry which determines the designs or shields, crests, and flags etc.

Asoka's wheel—was the *dharma chakra* of the Buddha adopted by Asoka the Great as a symbol of his faith in Buddhist teaching, specially non-violence and peace.

Asokan period—Asoka ruled from 264 to 228 B. C. He was the most powerful ruler of his time, and his Empire extended from the Himalayas to the South upto what is now known as Madras. He made Buddhism the State religion, and sent missionaries to China, Egypt, Greece, Asia Minor, and Ceylon, and thus did a great deal to link up India with the rest of the world.

Printed at the Educational Press, Agra.